child study

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By-lines

A psychiatrist at the Philadelphia Child Guidance Clinic, teacher at the University of Pennsylvania's Medical and Social Work Schools, and private practitioner for many years, JOHN A. ROSE, M.D., is eminently well qualified to define courage as it relates to parents and their needs as adults.

PAUL J. TILLICH, D.D., Ph.D., LL.D., is Professor of Philosophical Theology at Union Theological Seminary in New York City. A well-known author and distinguished theologian and philosopher, he describes here the sources and meaning of courage amid the tensions of living today.

JUSTINE WISE POLIER'S protest against a "get-tough" policy for delinquent children and their parents has particular significance because of her two decades' experience as Justice in New York City's Domestic Relations Court.

Executive Director of the Jewish Family Service M. ROBERT GOMBERG, Ph.D., brings to his discussion of courage in children understanding and knowledge born of wide experience as a social worker, teacher, psychologist, author and leader in family life education.

LOUIS B. SELTZER, Editor of the *Cleveland Press* since 1928 and Editor-in-Chief of the Scripps-Howard newspapers in Ohio since 1937, talks with special insight of courage and how it is communicated, having watched many and various examples of it from the vantage point of a newspaper desk.

LESTER B. GRANGER, Executive Director of the National Urban League, has served community needs in many ways over the years. A former President of the National Conference of Social Work, and Vice-President and member of the National Board of the AASW, he speaks authoritatively about community resources for children.

Courage—its roots in family and community living

In all times, in every generation, the community has counted on the courage of individual men and women to maintain significant beliefs and pursue common goals. Individuals in turn have looked to one another and to the community for mutual support.

Now, as the community widens to a whole world, and united action is demanded on a huge scale, the need for personal courage and strength becomes ever more urgent.

The scene we live in and the problems we face seem remote even from those of a generation ago; they are startlingly new and sometimes overwhelming. Many of the traditions which have sustained us are under attack, so that it sometimes seems that democracy itself is scarcely understood. In the stress of today's living, family ties are loosened, men and women are lonely, parents are bewildered. It is no wonder courage often fails us.

Yet people throughout the world do carry on their daily lives with unbelievable courage, sustained by the tradition, the knowledge and the aspirations which are their heritage from the past. They are heartened by the conviction that the great majority of their fellowmen share with them the task of finding new sources of strength to meet the demands of the day.

What is this quality of courage? What are its sources? How can parents preserve their own strengths and communicate them to their children? How can they keep their own integrity and sense of individual purpose in a world that calls for collective purpose and unified direction?

The aim of this Conference is to explore the nature of, and need for, courage in our time, drawing on the contributions of psychiatry, sociology, anthropology, education and religion to shed light on these questions. It is an attempt to determine the sources of courage within the family and within the community, and the ways by which this strength can be passed on to others, especially to children.

Program statement of the CSAA Annual Conference, March 1, 1954

The courage to face uncertainty for ourselves and our children can only come from the integration of knowledge and emotion

By John A. Rose

Facing our fears

Psychiatrists do not often find themselves dealing with the word courage; we seem to deal more often with the fears which paralyze effective action. And indeed, the application of the moral concept of courage to family living and child rearing presents certain difficulties. No one can doubt, of course, the immense value of the strength given the individual and the group by such immortal prose as the preamble to the Declaration of Independence, Lincoln's Gettysburg Address or Churchill's "blood, sweat, toil and tears." Words like these have been so illuminating as to dispel the overwhelming doubts of human beings and offer guideposts for action in times of great crisis and stress. Such words become immortal because they epitomize the dilemma of the individual and the group and at the same time suggest the solution for the dilemma. Each statement had profound value in defining the issues involved in painful separation situations in which the consciousness of impending loss, plus fears and guilt, tended to paralyze the ability of contemporary humans to take action. Thus human society turns to the moral precept of courage in time of crisis, and it seems to be part of effective leadership to provide it.

In family living and child rearing the issues are not often so clearly defined, but they are much the same in that significant separations from people and values are almost always involved. The ambivalent feelings revolving around such events are universal in character. People become involved in fear of loss and in guilt, and may thus fail to act effectively in a family crisis. The nature of such ineffectiveness has been shown fully in the character of Hamlet, who is often said to be the prototype of the modern man.

The psychiatrists' constant encounter with these Hamlet-like fears and indecisions is actually the major part of his helping function. And the so-called "helping" professions have been most concerned with the factors in humans which make the adequate use of any precept difficult or impossible. As a matter of philosophical interest, it would appear that even where the need for courage is recognized, one cannot be led to exercise this quality through simple advocacy: the essential quality of courage is emotional and not primarily intellectual. Courageous expression is the outcome of successful solution of human conflict; it is capable of being communicated as a precept, but not of being "taught," except as a descriptive word applying to one kind of human conduct.

It is this paradox which makes it a difficult subject to approach professionally. In

the field of mental health education, we have become wary of attempts to prescribe emotions. The facts of modern living have become so complex; there is really so much to be learned that the process of learning tends to seem more important than the facts themselves. This trend contributes to a modern ideological problem. Some years ago, W. H. Auden characterized *Moby Dick,* by Herman Melville, as the archetype of modern tragedy. In Greek tragedy, he said, man's fate was fixed and could not be changed; whereas the modern tragedy indicated at every point that it might have been different had more been known. It may be that the modern tendency to substitute knowledge for experience arises from the feeling that each additional fact or precept may be the one that will light the way and save us from disaster. In any case, it is this tendency which makes professionals in psychiatry hesitate to discuss the value of courage in family life.

The sense of being to blame

The dilemma has been fully outlined in Hilde Bruch's book, *Don't Be Afraid Of Your Child.*[1] The author points out that modern theories of child development have been applied in such an indiscriminate fashion that a number of contradictory results have ensued. These may be illustrated by such phrases as: "permissive child rearing undertaken with great rigidity." Harry Bakwin, in an article "The Aims of Child Rearing,"[2] points out that parents who use current theories of child rearing tend to become obsessively fearful of making mistakes and thus become ineffective as parents. The feeling of being able to control certain outcomes has largely turned not into a sense of power, but into a sense of being to blame for any outcome short of the best.

Today it can be said quite truthfully that we know more about successful patterns of child rearing, just as we also know much more about the diseases of childhood. No one would wish to return to the infant and maternal mortality figures of a few years ago. But advances in medical care are not without penalty. The parents of today feel responsible as never before when a child contracts a disease or manifests a congenital defect, and responsibility for maintenance of child health has been extended to the prevention of accidents. Further, our increasing knowledge of the factors in the emotional development of the child has brought added fears, as well as new hopes, in its train. Taking away the shield of ignorance has been a little like the opening of Pandora's box.

Dependency on the expert

The complex problems of the age have created the need for experts in particular areas of knowledge. In fact, people are forced to a dependency on the expert in all areas of living. In general, experts have been too willing to trade on this problem of the times and to build competence too much in relation to the incompetence of others. This seems to lead to a breakdown in mutual dependency. To take an oversimplified example: Mrs. Jones feels that she should be exactly correct in everything she does about her child. The child becomes ill. This threatens Mrs. Jones because, irrationally, she believes that if her care had been good, the child would not have become ill. It becomes necessary to hospitalize the child; this frightens Mrs. Jones because matters which she feels she should be able to control are entirely out-of-hand. As a result of her distress, her child is greatly upset by his illness and hospitalization. In the hospital, Mrs. Jones feels useless and threatened, and behaves aggressively to the experts; the experts do not hesitate to let Mrs. Jones know that *she* is the problem, and that everything would be better if she would stay away and let people with capability handle the problem. They part in deep antagonism and the ability to handle the problem is

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1 *Don't Be Afraid Of Your Child,* by Hilde Bruch, M.D.; Farrar, Straus & Young, 1952.

2 *New England Journal of Medicine,* Vol. 227, Feb. 5, 1953.

decreased all round. The experts cannot really replace the mother, and the child suffers; the mother cannot use the experts for her own help and is rendered less capable of rearing her child.

Experts in the schools and the state

In much the same way there is a clash between the family and the educational expert. It is not unusual today to find completely different ideas of child rearing in the school and in the family, and even expressions of mutual distrust between the two. P.T.A. meetings almost always deal with the inadequacy of parents and seldom with the problems of the school.

Beyond the medical and educational experts there are those of the larger social institutions and of government departments. People hope that the experts can provide a formula for security in the family, but at the same time they fear the dependency implied in these hopes. Essentially, it would seem that technical knowledge has outstripped human digestive capacity and has become a burden insofar as it is applied mechanistically and in the expectation that it will yield a trouble-free existence. It may be that courage lies first of all in comprehending the difference between knowledge and experience.

The longing for magic solutions

In child rearing, the family needs to rediscover the values of emotional spontaneity. Perhaps here the need for courage is not evident. But if we can remember how potent is the notion of magical solutions to the problems of early childhood, the need for courage in breaking away from formulae and "pass words" will be better understood. Elaborate and highly rationalized plans for child rearing are often only a cover for the lingering magical wishes of childhood. The fact is that parents can bring to parenthood only their own real feelings, for better or worse. Children are legitimately the product of the emotional climate in which they are reared. If parents are not emotionally capable of stimulating and supporting the development of their child, then no technique of child rearing can sufficiently disguise this fact.

The meaning of words can be twisted, and there can be confusion as to which words belong with what feelings. To put it another way, though the world is filled with technical knowledge, only so much may be used as is integrated into the emotional life of the people concerned. In a real sense then, being a parent today demands courage. There is so much to tempt the uncertain parent to try to make use of a system or ideology of child rearing and thus to attempt to relieve anxiety. If parents can accept the test and avoid the attempt to prescribe feelings, then the family can create its own precepts for living. In this sense, courage does not imply an absence of fear but rather a willingness to allow the expression of fear in the hope that it can be met.

Facing uncertainty

We need courage today to try to find genuine feeling and a measure of judgment in the face of uncertainty as to the outcome. In order to do this, the individual must have separated himself to some degree from some of the intense loves and hates—and their associated dreams—of childhood. In a sense, every large task of living is a kind of crisis in which new and unknown experiences must be faced; and this involves also some ability to choose separation from previous modes of experience. To separate from the old, without any guarantee that the new can be mas-

Education through art

A new book on children's art, *Education and Art*, has been published by UNESCO and is available from the Columbia University Press for $5.50. Including contributions from over forty authorities in more than twenty countries, the book discusses various aspects of education through art, both as it affects individual growth and as it increases the possibilities of international understanding in the future. The book also contains reproductions of children's art from all over the world.

tered, requires a certain faith in living. It also allows such faith to be transmitted to another generation.

From this point of view, it may be profitable to re-examine all our ideas of child rearing. "Childbirth without fear," "rooming-in," permissive child care, self-regulation of feeding, progressive or special education, etc.—in themselves, these ideas are not wrong. It is only that they cannot replace spontaneous parental emotions about the tasks of child care. Distortion arises to the degree to which replacement of parental feeling is attempted either by parents themselves or by the experts.

Where can families look for support?

The question is raised as to where families may look for support. In general, society has always produced courageous prototypes; it would be hard to believe that our current crises are not producing others. Specifically, however, a large part of my experience has been in dealing with a certain group of experts—pediatricians, social workers, child psychiatrists, psychologists and teachers. It would appear in the light of such experience that the expert, in order to have supportive value to the family, must wean himself from a certain number of infantile strivings and hopes.

During the past few years we have learned that the pediatrician can be tremendously supportive to parents during the early critical period of child development. The development of the pediatrician must be such, however, that he at some point no longer feels the need to be all-protective or omniscient. The emotional climate of the "pediatrician-family" relationship may reinforce the capacity of the family to bear unknown adversity; but it also has been known literally to bankrupt that capacity.

From what I have said, it seems clear that the general problem of the positive and negative contributions of the expert must be scrutinized. We have enough experience now to understand that the evolution of society toward better health and welfare has put a progressively greater demand on the helper. The increased expectancy which parents have of what they should be able to cope with, or master, renders them quite vulnerable in relation to the medical expert. Technically and humanly, the physician of today is often hard put to sustain the capacity of the family to endure, to support and to face the unknown. At its roots, we perceive our task in medical education to be that of evolving a different order of courage in the physician. In days gone by, his responsibility was chiefly concerned with saving the patient's life; today his concern must be the *quality* of life almost as much as with *life itself*. In assuming this responsibility, the expert must courageously face his limitations, realize that there are things he cannot accomplish for the family, and that he must carry on even if the family is unable to make real supportive use of him.

Uniting knowledge and emotion

In a way this summarizes the point of the remarks in this paper. Toynbee has pointed out that adversity may help to forge civilizations. In the past, such adversity appears to have been primarily physical. Today we are so much more in control of the environment as to lend substance to the illusion, derived from childhood dreams of magic, of total control. The fact that knowledge cannot be more useful than the extent to which it unites with the emotions in experience must now be accepted. Otherwise, knowledge betrays man to gnawing frustration. Courage of this kind is needed, for instance, in the changing balance between unity and separateness in family life. To love a child; to allow risk; to encourage emotional expression—all this leads to a separation of the paths of living. For the family there can be gratification in this process. All separations, however, require courage and belief if they are to be handled constructively. The problem today is one of mutual support and awareness of the real level of mutual need.

By Paul J. Tillich

The meaning and sources of courage

To meet the basic anxiety of our times, we must insist on self-affirmation in spite of doubt and the threat of emptiness

The theme of this Conference proves that the term "courage" has today taken on a significance far beyond that of former decades and even centuries; a significance which includes the relationship of parent and children from childhood to maturity. But if we give increased significance to the concept of courage, then we must enlarge its meaning beyond our ordinary usage. And so I want to speak first about the nature of courage in this larger sense of the word.

Courage has traditionally been considered a virtue amongst many others like patience, wisdom and justice. But it is interesting that it has always held a very high place in the history of philosophy and theology and has always been connected with that other high virtue, wisdom. In Greek philosophy and medieval theology, the unity of wisdom and courage was considered the underlying principle of all other virtues. Courage, especially the *courage to be*, means to say yes to being in spite of the threat of non-being. It is the courage to affirm one's own being in spite of the anxiety which characterizes every finite being. I want to enlarge, therefore, the concept of courage to this fundamental meaning by which courage becomes a fundamental element in the structure of being itself, and of every life process. Every living organism has, to a lower or higher degree, the courage to affirm itself and its being in spite of all the threats of non-being which attack it. But in man, this universal characteristic of life becomes conscious, and is greater than in any animal. Because man is evil, he tends to give up, to surrender himself to the pressure of anxiety. Therefore, courage in the human situation is the highest kind of courage. As Nietzsche has said, "Man is the most courageous animal."

There is always a direct correlation between courage and the anxiety which it overcomes. Therefore, in order to understand the different forms and types of courage, we must look at different kinds of anxiety in the history of our western civilization and in the development of the individual. There are perhaps three main forms of anxiety: the anxiety concerning fate and death, which was predominant at the end of the ancient world and to which the great and admirable Stoic courage was the answer; the anxiety of guilt and condemnation which was predominant at the end of the Middle Ages, and to which the great and admirable courage of the Reformers was the answer; and lastly, there is the anxiety of doubt and meaninglessness. I believe that there can be little doubt

that this last type of anxiety is widespread today. My experience as a speaker in many of the colleges and universities all over this country, and my talks with the professors and with the boys and girls as well as with my own eighteen-year-old son, convince me that this is a correct analysis of our present situation.

This brings me to the relation of these three forms of anxiety to the biological ages of the individual. I believe that in early years the most oppressive anxiety is the anxiety of guilt; in the adolescent years that of meaninglessness and emptiness; in maturity and old age that of fate and death. However, just as all kinds of anxiety are present in each period of history, though one may be predominant, so all anxieties exist to some degree at every age of the individual, even though one kind may be foremost. So if we are dealing with children or with the parents we must keep in mind that these three anxieties are always present, but that at each age they appear in a different form.

Three forms of courage

As an answer to these three kinds of anxiety, we have three different forms of courage. First, a general form which is present in all other forms of courage. It does not consist of trying to remove anxiety. If you try this, you always will fail for the simple reason that anxiety is connected with two characteristics of human existence—finitude and estrangement. You cannot remove man's finitude except by making him into a god, and those who have tried to do this, like some philosophers and psychoanalysts, have failed. Nor can the anxiety born out of estrangement from ourselves, from other men, and from the ground of Being in which our life is rooted, be removed. We cannot remove the estrangement either. But both of them, the anxiety of finitude and the anxiety of estrangement can be counteracted at any given moment by an act of courage; by taking one's own anxiety into or upon oneself. For courage is not the negation of anxiety, but the affirmation of our own being in spite of anxiety. Wherever the word courage is used we must add "in spite of."

Now there are two different ways in which one deals with anxiety. One I call the preliminary and the other the ultimate. The preliminary way of dealing with anxiety is to transform it into fear. You may be astonished at this statement, but this is just what we do all the time in coping with our anxieties. What is the difference between anxiety and fear? Fear has a definite object. If you have fear you know exactly of what you are afraid and then you can deal with it. It is comparatively easy to be courageous if you know what threatens you.

Anxiety without an object

But anxiety does not have this character. Anxiety in modern philosophical terms is existential. That means it refers to our whole existence. It refers to our being in this world as a finite and a strange being. Therefore it has no definite object, and so you cannot overcome it by transforming it into fear. Nor are you helped at all when someone tells you that "there's nothing to worry about." The very essence of this kind of anxiety is its lack of a definite object. It is caused by our own nature and by our existence as finite and estranged beings faced with fate and death, guilt and condemnation, doubt and meaninglessness. This is basic anxiety.

The question then arises how can we develop a courage which is able to meet this basic anxiety that is part of the human condition? Dr. John A. Rose referred, in his speech,[1] to the guilt many parents feel because of their failures, their mistakes, even the wrong done to their children, and how they attempt to compensate for their shortcomings by giving their children an inordinate form of "love" which is not real love. This guilt-caused anxiety is not overcome by saying, "Now I will do better. Next

1 *Facing our fears*, by John A. Rose, M.D., appears in this issue of CHILD STUDY. See pps. 3-6.

time I will show better judgment," because the same thing will happen again. But it can be overcome only by taking the anxiety of guilt upon oneself, by believing that ultimately you are accepted although your dealings with your children and with yourself and with your friends may be, ultimately speaking, unacceptable. This is the first and great "in spite of" without which no sound relationship between human beings is possible. You must get the power to accept yourselves in spite of your guilt feelings. And you must try to show your children that this is a possibility for them in spite of their guilt feelings. But you must not try to do this in terms of a solemn act of forgiveness. Do not tell them, "Now please ask my forgiveness, admit to your father that you have done wrong and he will benevolently and mercifully pardon you." Such an approach is an act of self-righteousness and not of real forgiveness. To really forgive and accept a child one must participate in his situation and give him the feeling that in spite of his guilt you accept him. Failure to understand this kind of acceptance and participation has made the term forgiveness almost useless in religion.

Self-affirmation

That is one side of the solution. The other side is the affirmation of what one has, although it comes from nothing and goes to nothing. This is something with which we have to struggle all our lives, and even children know that the deaths of their elders and their own deaths are not only objective phenomena but also phenomena causing anxiety. Again, the only solution is not to remove this anxiety, nor to look away from the inevitable end, but, looking at it, to accept the anxiety, taking it into a courageous act.

In the same way I would like to say to the adolescents, and I say it to them very often when I speak to the young people in the colleges and high schools, "Accept that insofar as you feel doubt and a sense of meaninglessness, the struggle for meaning is present and works in you; in this sense you are not excluded from meaning, because being desperate about meaninglessness, the power of meaning is still working in you, and your emptiness of all special content is not bad as long as there is one fullness: that is the fullness of that radical question which asks with infinite passion, 'What is the meaning of my existence?' " And even if no answer whatsoever is present, the infinite passion of this question supplies the answer on the basis of which self-acceptance is possible.

From which sources can this courage to self-affirmation come? The general source is the power of being in which we live. I call it the power of self-affirmation. Self-affirmation is a power which is proportional to the courage to be. The more self-affirmation, the more courage to be. The less self-affirmation, the less courage to be. But the question is, where do we find self-affirmation, this greater power to be, this ultimate power to be? There are different an-

Notice to members

THE ANNUAL MEETING

of the

CHILD STUDY ASS'N OF AMERICA

will be held at 4 o'clock

on the afternoon of

Thursday, June 3

at the

FRENCH INSTITUTE AUDITORIUM

22 East 60th Street

New York City

Following a brief business meeting and the Director's report, there will be an address by Otto Klineberg, M.D., Professor of Social Psychology, now on leave from Columbia University to work with UNESCO in Paris, and a showing of the film *And Now Miguel.*

Admission by reservation only

swers, one preliminary and one ultimate. First, he who has more vitality has more power of self-affirmation. But in man vitality is always in correlation with his spirituality. Man is the most vital of all animals, infinitely more vital than the strongest animal because he has both spirituality and the power of self-transcendence, of going beyond any given situation indefinitely in all directions: in knowledge, imagination, technical control and action. Therefore, the courage any man has is not based on an isolated part which he would call vitality and usually identify with his body. There is no part which is called body; there is no part which is called mind. For man is one, and the dynamics of this one being is what I call spirituality and vitality and unity. The more spirituality the more vitality, and vice versa.

The strengths and dangers of participation

In the second place, we draw courage from the self-affirmation which comes from participation, from being a part of something—of the mother-child relationship, of the family, of the gang and of the group. All this is self-affirmation on the basis of participation. Of course, there is a danger here. But there is also danger in vitality that is separated from spirituality. Here the danger is that the self-affirmation may be swallowed up in the collective society in which we are living. And we should be aware of the fact that collectivism is not only real to the Eastern world which we call totalitarian, but is also a continual threat in our world, only in a more refined way. Mass communication, for example, may destroy the courage to be a part, and the courage to be one's self, by making self-affirmation completely dependent on being a part. There is also the danger, on the other hand, of individual selfhood, being completely one's self in defiance of all forms of participation, breaking out of all of them as our children always tend to do. We have the protection and the possibility of self-affirmation in the family, but we also have the feeling that some of the self-affirmation is removed in this way and therefore we must have the tendency to break out of it. And this tendency is good.

In existentialist philosophy and literature today we find the kind of courage to be one's self which surpasses all other past expressions of this type of courage, and which is in opposition to the collectivism of industrial society in all parts of the world. It emphasizes the courage to be one's self in such a way that absolute loneliness is produced, making genuine solitude impossible. Exactly here lies the danger which I will illustrate by distinguishing between the two words "loneliness" and "solitude." Because we are so lonely we don't have the courage to go into solitude any more. Because of our separation from each other we don't dare to experience either genuine solitude or genuine community. Instead, we manipulate situations. I know that there are parents and teachers who try to separate people who have genuine "community" among themselves, and, on the other hand, try to bring those who enjoy genuine solitude into a group. There is a great lack in this country of the power of solitude which is one of the forms of the courage to be one's self. But the distortion of this is to go into loneliness. Loneliness is something quite different. Loneliness is something one tries to escape by always being with someone else.

Our ultimate concern

Finally, there is the ultimate source of the courage to be which is inherent in our resources and which I would not like to equate with religion, since the word has bad connotations. For example, there are innumerable examples of the ways in which religion produces a neurotic anxiety. Let us, therefore, call this source of courage by another name which has no such connotations. Let us say that man finds himself in the situation of being ultimately concerned, and that is what religion is actually —to be ultimately concerned, that is, to be religious, to have an infinite passion, to have an unconditional concern for an un-

conditioned meaning of life. All the myths and symbols and rites of religion are nothing but attempts to symbolize this concern.

But what are we really to do? We try to reach the power of self-affirmation over against non-being and the anxiety of non-being. Religion has been criticized in former decades as being a projection of fear, and there is some truth in this. It is the existential anxiety to which the power of self-affirmation (of which religion gives the symbols) is the answer. Religion is not a projection although its symbols may be. Religion is being ultimately concerned and that is the state of every human being who deserves the name human being. The religious message is revealed in different symbols. Some are in terms of the courage to be one's self, as in the formulations of the existentialist philosophers, and some are in terms of participation as in mysticism and the more ecclesiastical types of religion. But neither is precisely the answer.

The answer seems to be in what I like to call absolute faith—faith disassociated from any special content, namely the faith which is nothing but the state of being grasped by the power of being itself, even if you are not able to accept any special symbol for it. This, and this alone, makes courage in the extreme situation of our time possible—courage in the situation of complete doubt, of the threat of emptiness and in the reality of meaninglessness. It is the answer to our time. It is also the answer to your children's questions, especially those in the stage of adolescence, when they are going from traditional security to freedom and maturity—a stage in which emptiness and meaninglessness are the threats.

It is the greatest weakness of most of the historical religions of today that while they have developed answers to the anxiety of fate and death, the anxiety of guilt and condemnation, they have not developed answers to the question of our time—namely, to the question of the anxiety of doubt and meaninglessness. They have not yet shown how the courage to be can affirm itself in our situation.

New Books Parents Will Welcome

How To Help The Shut-In Child

Margery D. McMullin

313 tested, simple ways to entertain, encourage, and provide creative activities for sick, homebound or invalid boys and girls. Conveniently arranged in numbered sections and dealing with such topics as Life in Bed, Toys and Playthings, Gifts a Child Can Make in Bed, Shopping Hints, Hobbies and Occupations. A fascinating Three-Week Plan details ideas which will imaginatively take the child out into the world where he can have the contacts that all children need. Illustrated. $2.75

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Albert A. Ostrow

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The revival of the authoritarian approach is a measure of the current retreat from democratic ideals and hard-won knowledge

The back-to-the-woodshed trend

By Justine Wise Polier

The theme of what I would say today was stated over a century ago by a great American educator, Horace Mann:

"Governments do not see the future criminal or pauper in the neglected child, and therefore they sit calmly by, until roused from their stupor by the cry of hunger or the spectacle of crime. They erect the almshouses, the prison and the gibbet, to arrest or mitigate the evils which timely caution might have prevented. The Courts and the ministers of justice sit by until the petty delinquencies of youth glare out in the enormities of adult crimes; and then they doom to the prison or the gallows those enemies to society who, under wise and well-applied influences, might have been supports and ornaments of the social fabric."

Today we face not only governments, federal, state and local, that do not see, or refuse to meet, the needs of children. We are also now confronted by individuals and organized groups who seek to make a virtue of such blindness and to substitute for education and constructive care the use of force and punishment as a means of achieving what they call good behavior—or what often amounts to conformity.

The "back-to-the-woodshed," "get tough" trend has gained great momentum in the past few years. It appears in many forms and comes from many sources, but analysis of the incidents, examination of the sources from which it comes, and its current impact reflect a general situation in American life that calls for understanding. Let us examine a few recent incidents:

Most of us were amazed to read that the head of a church school in New York recently announced that in the future "two whacks on the seat [would be] administered with a large flat paddle" for demerits picked up by a pupil during the day. It was reported that the boys, nine to fourteen, who were being trained to sing in the Cathedral Choir, "were taking their licks like men." Under the light of publicity and the guidance of the church superiors the practice was discontinued. Two footnotes, however, should be added. In announcing the discontinuance, the headmaster stated that the boys had expressed their preference to being paddled over being deprived of watching TV. If this be true, one cannot but ask what is happening to youngsters who prefer to accept the humiliation of a paddling to the deprivation of TV. Also, at the time of this incident one of our great newspapers editorialized about it saying:

". . . 'two whacks on the seat administered with a large flat paddle?' This of course is a systematized version of the parental hairbrush or guided visit to the wood-

shed. Many people will consider this old-fashioned; others will applaud . . . returning to earlier methods of bringing up the young.

"Whether the decline in spanking has anything to do with the rise in so-called juvenile delinquency is highly debatable. There are a lot of more important factors involved. A firm opinion, however, is always to be welcomed."

The making of despots

This editorial opinion reflects the general atmosphere of fear and uncertainty and the search for certainty and positive action, whether right or wrong, that characterizes too much of life today—and invites an authoritarian approach to life and the success of little and big despots.

Another report from a small community in this area, recently noted in the press, presents many aspects of the current "get tough" approach: the drive for corporal punishment of children, the drive to punish parents, and the rejection of community responsibility for the constructive treatment of children. In this instance, the Sheriff pronounced that the police should be allowed to use nightsticks on juvenile delinquents and that parents should return to the use of the slipper and the woodshed. Opposing the request of the Children's Court Judge for separate detention quarters for children under fourteen, since one had recently tried to hang himself, the Sheriff expressed preference for the current practice of keeping children away from adults but in the same jail, saying, "It's a mistake to shield them too much." And in the same news story it was reported that a nearby Village Board had ordered its police to invoke a state law sending parents of delinquent children to jail. That the use of nightsticks against children, the use of jails for children, and the jailing of parents can now be publicly condoned and espoused by public officials indicates to what extent the back-to-the-woodshed philosophy has made headway in the past few years as a short cut or panacea.

Again within this month we find in the feature section of a nationally syndicated paper an article entitled "Let's Get Tough With Delinquents." This piece first strikes an alarming note about the 30 percent rise in juvenile offenders between 1948 and 1952, the high proportion of crimes of violence and theft committed by offenders under 21, and the increased use of narcotics by teenagers. It then notes, in a later passage, that among the expert witnesses appearing before the Senate Committee was Dr. R. H. Felix, Director, National Institute of Mental Health, who stated that the highest increase of drug users was found in communities showing the highest rate of Juvenile Court offenders, of Boys' Court cases, *and of tuberculosis and infant mortality.* No further reference, however, was made to the slum conditions or general conditions of the areas in which such social problems breed if they are not countered by constructive and preventive community action. Nor was any suggestion made that the community should get tough with tuberculosis or infant mortality.

Prosecuting parents

The article also noted that "an occasional authority such as Dr. Samuel M. Brownell, U.S. Commissioner of Education, sought to prevent a hysterical approach by observing that while the problem is 'grave,' nevertheless '95 to 98 percent of our children are normally law-abiding.' " The Commissioner suggested that schools are partly to blame and referred to their failure to supply interests or sources of satisfaction and pointed to the crowded classrooms and underpaid and poorly trained teachers who contribute to the situation. The article went on to say that certain law-enforcement authorities assured the Senators that the way to lick the problem is to adopt a "get tough" policy. And this advice alone was given the play in the headlines.

Together with the "get tough," "back-to-the-woodshed" approach to children, we find that what Justice Sicher has so aptly described as "the periodic popular fallacy

that delinquency can be cured, or even curbed, by criminally prosecuting parents" is upon us again in epidemic extent. In 1946—here in New York City—punishing parents was proclaimed as the way to combat juvenile delinquency. We heard it from public platforms, from some Judges, from some churches, and blazoned over the radio. The sentencing of a certain mother to jail for one year for contributing to the delinquency of her son was applauded as exemplifying the answer to the problem. This example of what should be done backfired, however, when the sentence was reversed, and it was learned that not only was the mother mentally ill, but that she had been deprived of her constitutional rights. The advocates of the panacea of punishing parents may have been disappointed at this turn of events, but too few took the trouble to see in it an example of the extent to which the parents of children in trouble are often so burdened themselves that they, too, need help rather than punishment.

A proven failure

In the midst of this controversy one distinguished New York jurist had sufficient curiosity and honesty to ask a Court which had for ten years been punishing parents who contributed to the delinquency of their children what its experience had shown. In turn that Court, to its honor be it said, reported:

"We got out our records for the ten-year period 1937 through 1946 and endeavored to make an analytical, critical, statistical study . . . and a pragmatic examination of the efficacy of punishing parents."

The resulting report included the following findings:

1. ". . . we find no evidence that punishing parents had any effect whatsoever upon the curbing of juvenile delinquency.

2. "Despite wide publicity, the number of contributing parents has steadily increased and is continuing to rise . . . we certainly find no evidence that our practice has deterred other parents.

3. ". . . we have no doubt that the punishment of many of our delinquent parents has served in some measure to satisfy the blood-lust, the primitive, vindictive appetites of self-righteous, non-delinquent parents, irritated, aggravated public authorities and a substantial portion of the general public.

4. "Punishment as a method of control of that great bulk of delinquent parents whose contributing consists mainly of acts of omission—failure to teach, train, and supervise the child from the cradle up—is so impracticable as to be worthless, and it appears quite useless to attempt it . . ."

Fines for truancy

In New York City parents were prosecuted in our Court and fined for their children's failure to attend school for some years. Finally this practice was studied by the Board of Education. The report, published in May 1948, concludes:

"The study has shed some light upon the value of the strictly authoritarian approach which is interpreted here as a levying of a fine upon the parents . . . Improvement in school attendance after Court action was less marked than in the cases of children whose parents were not fined. In addition to this, a larger proportion of children whose parents were fined in the first case were back in Court a second time in the school year."

And yet, despite the evidence, not only are we hearing anew the general cry of "punish the parents." We are now seeing an increasing crop of so-called Anti-Vandalism Bills which provide that parents of children who destroy public property shall be fined or jailed. Such a law was defeated in New York City last year when it was opposed by 14 of the 18 Justices of the Domestic Relations Court and a large group of agencies concerned with the welfare of children. A memorandum sent to the Board of Estimate at that time by the Presiding Justice stated the position of the majority of the Court:

"Many of the children before our Court

come from homes in which there are poor parent-child relationships. The fining or imprisonment of such parents would only further undermine the all-too-tenuous parent-child relationship, which our Court seeks to strengthen.

"Punishing parents as a plan for preventing delinquency has been tried in many communities, and the same method has been used in our schools. Considered opinion is that this plan has never been successful.

"Many of the children brought before our Court come not only from homes that are poor, but from homes that have been broken by the death, chronic illness or the desertion of one parent, usually the father. It is unrealistic and unsound to expect the burdened parents of these children to be with them in the parks or in the streets and the proposed law would only serve as a deterrent from permitting children to use the parks and recreation facilities that they desperately need."

Without benefit of evidence

And yet the bill is again before the City Council. It was supported recently by the man in charge of school building who again produced the shocking figure of $500,000 damage done to public schools in this past year—a perhaps mythical figure since it is dusted off and presented with the bill year after year. And leaders of our Park Department and Park Association again seek its enactment—with an evident love of nature that extends to grass, shrubs and trees, but rarely seems to encompass the children who also may be bent, twisted and broken by adults more determined on making them conform than on meeting their real needs.

All these threats to punish are set forth without a scintilla of objective evidence that they will have any effect in even meeting the limited objectives of reducing vandalism, neglect by parents, or the delinquency of children. The evidence is all to the contrary. In these primitive schemes we find a callous, if not cruel or vindictive, way of dealing with human problems, children, and family life. A trial-and-error ap-

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proach of punishment and repression which would be unthinkable in regard to any physical problem or disease is found over and over again in dealing with social problems that cause stress in the community. And so we find on the editorial page of one of our papers this month the following editorial in support of this newest bill to fine parents for the actions of their children:

Try Soaking the Parents

"Contrary to various bleeding hearts who say education is the answer to child vandalism in the parks, playgrounds, etc., we think Councilman Joseph T. Sharkey's proposal to fine the parents up to $25 should at least be tried.

"Education has been going on for generations, but the vandalism grows worse. Soaking the parents might do the trick. Why not find out by early Council and Board of Estimate passage of the Sharkey-Cunningham bill providing for the experiment?"

No punishment appeal

Imagine what a cry would go up if this paper were to support a measure to "soak" everyone $25 who lived outside our slum areas in order to clean up the slums and improve the health, educational, and recreation services for children living in our blighted areas! There would be far more basis for such an experiment in eliminating the sources of infant mortality, tuberculosis, and delinquency—but it has no punishment appeal!

Is it too much to ask those who allege that the answer to juvenile delinquency is "get tough" with the kids or "soak the parents" to examine the lessons of the past? Is it too much to ask that they should not indulge in experimenting in the punishment of other human beings without any objective evidence to warrant hope for the success of such experiments—save, perhaps, the self-righteous satisfaction of seeing others hurt? In England, when the penalty for pickpockets was hanging and the public hangings were intended to punish the culprit, avenge society, and deter others, these lugubrious ceremonies were found to be field days for other pickpockets, including small children, who were hung if caught.

It is not surprising that those who would indulge their desire to get tough with children and punish parents are those who scorn the long and tedious process of education and are also among the vanguard of those who are attacking our schools today. In these attacks one finds the same drive to secure conformity and docility through force (sometimes euphemistically called discipline); the same drive to control from the outside; and the same lack of faith in the possibilities of education to help children and adults alike learn self-control and their responsibilities and rights in a democratic society.

Recently in an article which purported to describe the problems in our public schools, these were presented as a tug-of-war between the extreme left and the extreme right for mastery of the child. The major portion of the article was devoted to a sympathetic account of the "spontaneous" revolt of parents in various communities because their children were "not learning to read and write." It may well be that the techniques of teaching reading developed during the past decades are not appropriate to some children or even to many children who come from socially and economically deprived homes, or to children who for emotional reasons develop reading blocks. But this is a matter of teaching techniques and not of political philosophy. It almost seems as though in the field of education, as in the field of delinquency, authoritarianism was now demanding adherence to its way in defiance of the democratic teachings of this country.

Self-control vs. submission

As one listens to the war-cry against children who do not conform, against parents, against our schools for placing stress on the development of self-control rather than submission—one cannot help but ask how far and how deeply democratic ideas have

been undermined by the totalitarian forces in the world and by those who are using the fear of aggression from abroad to destroy freedom in this land. One must also ask to what extent those who today are espousing an oppressive, punitive approach to children, to parents, to education, and to all social problems ever gave more than lip service to democratic ideals. Their rapturous embracing of a coercive enforcement of law and education as an easier, safer way —as a less expensive way in dollars, and in emotional wear and tear—suggests rather a long-time preference for the authoritarian way of life.

A retreat from American ideals

That we are now discussing the validity of the "get tough," "back to-the-woodshed" approach to children here today is unhappy evidence of the fact that this is a period of retreat in America from American ideals. Retreat, in fact, has become so accepted, that too many of us spend time seeking to defend vestiges of our beliefs through compromise. We too often yield to demands to protest our patriotism, our religious beliefs, our beliefs in discipline, our adherence to standards of morality, instead of addressing ourselves to our tasks with faith in ourselves and in our fellow citizens.

Only a few days ago Bishop Oxnam described the modern American city as "a fear-ridden metropolis" in which "the demand for conformity rather than creativity is heard. Self-appointed vigilantes seek to ransack libraries, label teachers as subversive, cast suspicion on the clergy, endeavor to control radio and press; or what is worse, by the purchase of the means of communication seek to misinform a nation in the name of broadcasting facts." And, he added, some Americans "are beginning to whisper while others stand silent."

There have been other periods in American history when fear was invoked to spread bigotry, hatred, and suspicion. These have always been periods of violence, of violent wrong-doing, and of the violation of American ideals. America has been saved and rewon from each such period by men and women who had the courage to remain true to themselves and to their faith in the dignity and freedom of men.

To those who would use these troubled times to vent hostility and hurt upon others we have the duty and right to answer in the words Joseph Priestly uttered in 1791: "Your having recourse to violence is only proof that you have nothing better to produce." Those who would substitute the enforced submission to authoritarian indoctrination for the education of our children for citizenship in a democracy must be opposed by us as parents, as teachers, and as citizens, with such courage that we cannot fail to succeed.

Two new directories

A very comprehensive *Directory of National Organizations Represented in the Council of National Organizations of the Adult Education Association* has just been published and is available for $2.00 from the Council's office, Room 205, The Cooper Union, Fourth Avenue & 7th Street, New York 3. This is not just an ordinary directory but gives, besides a rather full statement of the program of each organization, a systematic picture of present trends in adult education within national organizations, and their problems, policies and methods of work.

A new *International Directory of Adult Education* has just been published by UNESCO and is available through the Columbia University Press at $4.00. For each of some fifty countries, it gives information pertaining to adult education and a list of national organizations in the field. This is a rather unusual document, which provides a realistic picture of the adult education movement in the world.

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Courage in children

Preaching courage to a child accomplishes little. But to give him self-confidence is to help him face his fears and handle them successfully

By M. Robert Gomberg

In trying to improvise a definition of courage I can think of no more valuable source to study than our experience with thousands and thousands of parents and children who have come to us for family counseling. They are people who have the strength and dignity—and courage—to recognize that somewhere, somehow, they have lost the way and that they need help in finding again the constructive values of living. They feel that they want some of the returns, some of the values, some of the purposes in living that go far beyond bare survival. And the inner strength that enables them to say, "We are not doing our jobs as well as we might, as well as we should" is at least one aspect of what I would call courage.

A second aspect of this face of courage is seen when a person strives to live his own life in the image of his own emotions, his own thinking and his own decisions. Too often today, (probably in the past also, but certainly today) people tend to live out their lives in a shadow, groping vaguely and anxiously to shape themselves in the image of what they hope will be acceptable to "others." Such a person loses contact with his own real thoughts, his own real feelings, his own real desires. The courageous ones know that living your own life, finding and keeping your own returns in sorrow and joy, is the only avenue to self-respect, and a meaningful existence. Nor is it a selfish goal. Self-understanding, self-respect, and self-direction are prerequisites to a *real* understanding and compassion for others, individuals or groups. To know and honor one's own feelings and thoughts, to arrive at decisions and actions based on a combination of one's convictions, modified by sound knowledge and a respect for the interest and need of others, is to achieve both maturity and courage.

I would make a distinction between an *act* of courage and courage as a facet of personality. There are all kinds of demonstrable acts of courage. There is the cool courage demonstrated in times of hazard, sometimes shown even when a man knows he is going to certain death. There is another kind of courage, a hypnotic, unthinking, blind courage which is hardly the expression of one's self. There is even a kind of courage in the act of the anti-social delinquent who, for reasons that he doesn't himself comprehend, "takes on" all of society's standards of morality and fights against them. But this is not a constructive courage. It is a cry of protest, of fear, of anger.

We must distinguish, then, between an act of courage, whether positive or negative, and courage as a factor in human personality. When it is the latter, it is an in-

tegral part of the individual, available to him as he develops and grows, at his side when he faces the many small and large issues that arise in the course of a lifetime. It is a reserve to help him shape his action in the light of his own inner needs, and with due respect to the genuine needs of the world in which he lives.

Courage and healthy personality

This kind of courage is an inevitable component of the healthy personality. I think perhaps that it is inaccurate to speak of "training for courage," because courage is not a foreign body, an unnatural element that must be added to the stuff of which a child is made. A child is not born with a built-in morality; he is neither good nor bad. Neither is he courageous or cowardly. Instead, he is born with certain physical and psychological qualities and capacities which determine or influence how tall he will be, what will be the color of his hair, and perhaps the level of his intellectual potentialities.

There is, however, another quality that is part of human nature—a constructive life force, a drive to live. The primary purpose of this force is to enable each individual to fulfill his native capacities, whatever they may be. Of course, this is true in some measure of anything that grows. It is natural for the plant seed to grow when it germinates and is watered and warmed. If it cannot grow straight upward because it encounters a stump or stone in the way, the urge for fulfillment drives it to find a way around the obstacle. In the human being this life force is not, however, simply the desire for survival. Nor, since man is a human and social being, is social adjustment merely a sublimation of the asocial qualities, as we used to believe at one time. Good social adjustment is a fulfillment of basic needs that are part of the human personality.

A healthy personal and social adjustment has always required courage. It has never been easy to be oneself. Today, the effort obviously requires even greater courage. There are many "stumps and stones" that impede the healthy development of children and adults today.

All this adds up to the conclusion that courage is an ingredient within the life force of the human being. It is not something to be learned or otherwise acquired. It is a distinct element in human nature. But it requires nurturing and acceptance and guiding if the child is to be helped to discover and learn to utilize this resource within himself. Unused or unguided, it can ultimately atrophy or be misused, turned against oneself or against society.

We might think of three interrelated levels of courage. Courage, first, is an ingredient within the child to help him grow, to face and overcome the problems inherent in growth. Courage is required, secondly, on the part of parents to permit, aid, direct and encourage growth in the child. And finally, on a broader basis, it requires courage on the part of society itself, a courage found only in a democratic society, to have faith in people, in the sometimes awkward nature of human development. It takes profound courage to respect and comprehend that quality in healthy personality that insists upon understanding, that wants to learn, to know all the facts—that wants to think and choose one's own way through life, rather than to be *told what* to think and *how* to act.

Fostering normal growth

Just as natural physical growth can be forcibly impeded, so the mind and the soul can be bound and thus prevented from achieving the normal potential of growth. Therefore, it is the responsibility of parents and of society to foster that normal growth. We must remember that the child's courage is no small thing. It takes courage to make the first step, to fall down and then to pull oneself up on shaky baby legs and try again. It takes courage to leave home, mother, father, all the known elements of security, and go off alone on the first day of school—and to do this at the age of three or four or five. These actions sound simple.

But they are the equivalent, at least, of the adult's journey into an unknown jungle, or the first passage through the sound barrier, and they are the forerunners of the child's eventual ability to face the fear and the anxieties that will confront him as an adult.

The kind of courage that will make of the child not a fearless man, but a whole man with a healthy integration—with an honest understanding of his fears, with sufficient knowledge to avoid certain difficult situations, with the strength to face up to others—has its roots in the development of the child's own self-image, in his feeling about himself, in his sense of worth and self-respect. Since this courage is based on dignity and self-respect, the child who is made to feel too little, too young, too immature, too stupid, to think his own thoughts, feel his own emotions, make his own decisions, will not develop courage. This child will grow up to yield to the pressures around him without testing their validity. Sometimes he will yield out of love; sometimes he will yield out of fear. But the child who is afforded his full measure as a perceptive, intelligent human being will experience a confident relationship with his family and his world. This child will have the courage so necessary today to act on the basis of his own thoughts and feelings rather than out of fear of what others will think of him.

Acts of courage

According to this concept, the personality of the child develops first out of the relationship of parent and child, modified and influenced by the society in which they live and the many social forces that play upon their lives. Against this concept of the growth of the child's personality as a whole, of which courage is a part, is the atomistic approach, which consists of urging specific acts of courage on the part of the child. This attitude assumes that such acts are not all part of an inner core of this same child, who may be timid or confident in tackling most new experiences, according to his personality. For parents or teachers to attempt to train the child for specific acts of courage is to adopt a fragmentary approach to the child. I think of several homely illustrations of this futile approach: the little boy who comes home crying and says that Johnny just hit him, and the parent who says, "You go hit him right back"; the parent who urges the child at the swimming pool or beach to "be brave" and dive in; the parent who insists that the child dance and recite and sing for company when the child is frightened and all his accomplishments have deserted him.

What is the goal?

Each of these events symbolizes problems which the child will have to face and overcome. But the adult must ask himself what his objective is as he tries to help his child face these "crises." Is it the short-term goal of "swim at any price," for example, or is it to help the child to develop inner confidence with which to face new and sometimes frightening situations? If it is the latter, then learning to swim or fighting back are just a few links in a chain of hundreds of experiences that will face the child and against which he will test himself and learn and grow. He is learning not only a specific skill, i.e., to swim, but self-confidence, the knowledge of himself and the many resources within him.

We know that too frequently the parent who urges the child to "hit back" does so more because of something that he (the parent) needs for himself than because of his concern with the development of the child. He is embarrassed at what others may think of his child. Frequently we note that at such times parents speak in tones of irritability, annoyance and anger. It would appear that the parent's fear is that the child will grow up to be a sissy unless he "hits back," and to reassure the parent on this score the child must ignore his own realistic fear of being hurt. Such exhortations do not help the child resolve the complexity of his own feelings, nor do they help release the child's own strong desire

to cope successfully with the situation.

To resolve this conflict the child needs reassurance and encouragement, patient understanding of his fears and freedom to express those fears without embarrassment. Given this reassurance and encouragement, he can be free to act on the positive side of his *own* desire to conquer the situation. It is a cardinal error, of which we all are guilty from time to time, to assume that the desire to overcome a threatening situation exists only in the adult, while the child's wish is merely to run away. This, of course, is a reflection of adult impatience rather than of the child's feelings. Far more deeply than the adult, the child yearns to overcome his fears, to "succeed" in coping with the problems of the moment. But he must do it at his own pace—he must be and feel ready to take the necessary risks involved. His readiness depends in part on himself and in part on the support and understanding he gets from his parents. If the parent's attitude is one of fear, impatience, or anger, the child is not helped to build personal inner strength even when, out of the greater fear of losing his parent's love, he acts in accordance with the parent's demands. This kind of experience teaches the child to respond to outer pressures, and may in itself defeat the goal of achieving self-respect, judgment and the ability to make wise decisions.

The whole relationship

We must distinguish here between the occasional loss of patience, or expression of anger on the part of any parent—which is inevitable and human—and the sustained pressure, the frequent undertone of anger and anxiety on the part of some parents who urge their children to behavior and achievements which will allay their own fears or fulfill their own ambitions. The first of these—the occasional loss of control of the parent—occurs with all human beings, and beyond the unpleasantness of the immediate experience which provoked it, need have no harmful after-affects. When the basic relationship between parent and

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child is a sound, loving one in which there is genuine respect for the child, such a relationship can afford a goodly quota of "mistakes" and not be scarred. But the second of these approaches on the part of parents can indeed be harmful, even when the pressure to which we refer is subtle, masked by a facade of psychological understanding and know-how.

Parents' attitudes

So far we have been confirming a basic mental hygiene tenet, i.e., whether we are concerned with the development of the total personality or with courage, the child is deeply influenced by the way his parents feel and act toward him. Additionally, how they behave toward each other, toward their friends, toward their relatives, toward their work, toward their lives generally, contributes to the molding of the child's character and attitudes toward himself and others. Since adult attitudes are conditioning factors in the child's development, all of us, to deal better with our children, must first learn to look in the mirror—and this indeed requires courage. To take stock of our feelings, attitudes, behavior, is no small challenge.

There are a great many parents who have profited tremendously from this understanding of their own part in the child's life. They have learned that the little happenings of early childhood are not trifles which will soon be forgotten, but are vital, formative experiences. These parents often display greater sensitivity, greater patience, greater understanding in helping the child through such experiences.

But if this has been of great value to some parents, there are others who have been almost paralyzed by the feeling that they are so important in their child's destiny. They endow their children with enormous power, in the face of which they feel quite helpless. They have learned that children are sensitive and perceptive, that they "understand emotionally" with their feelings before they can talk or reason. While this is unquestionably true, we have found that some parents magnify and distort the significance of this phenomenon. Instead of understanding that this provides a constructive means of communicating, building, and enjoying a relationship with a child from the earliest pre-verbal days of his life, they conceive of it as a weapon turned against them. The child has a kind of psychological radar, they feel, that picks up and exposes their every wish, fear, feeling, phantasy. Because the parent feared water, disliked spinach, cried when he was brought to kindergarten for the first time, the child cannot, according to this belief, be helped by such a parent to face similar experiences. The parent feels that he will be found out as a fraud if he asks his child to try spinach, or approach the first day of school as a happy new experience. Again, according to this point of view, parents would have to be absolutely fearless human beings before the child could accept guidance from them on the need for and the existence of courage.

Children's perceptiveness

The problem of such parents does not, of course, really stem from this "magical" power with which they have endowed the child, but rather from troublesome attitudes and insecurities that they feel about themselves, as individuals and as parents. If children's emotional perceptiveness helps them to see through false gestures of affection and to sense the difference between real love and affected love, it serves just as often, probably more so, to "see" and feel through the many errors we make in our handling of them. It sees past the momentary outbursts of frustration, fatigue or anger that we mentioned before. It helps the child to locate and hold on to the underlying bond that is there, when it is there, though it may be momentarily obscured by inevitable departures from "the ideal."

Thus the basic and continuing attitudes of parents towards themselves, toward each other, towards the child, are more surely formative influences on the child than are isolated experiences. And since parental at-

titudes are so significant, it is useful for the parent to look back on his own beginnings and gain some understanding of what influences contributed to his own personality and to his behavior with his child. Nevertheless, he must see the life force within the child as something more than a mirror of himself, and realize that he himself can be less than perfect and still help the child to face up to the situations better than he has done. It is quite possible for the parent with certain "hangovers" from his own childhood—like fear of water—to integrate these fears into a reasonably stable personality. This parent can then help his child cope with childhood fears and grow beyond them. There is not, necessarily, a one-to-one relationship between each attitude the parent had or has and the corresponding attitude which the child will develop.

Building self-confidence

Programs of parent education, such as the Child Study Association and the family agencies sponsor, can bring knowledge, guidance, information and direction to parents so that they can help their children develop and face difficult situations perhaps more successfully than they themselves did in their earlier lives. Courage of course is an important asset for both parent and child in this process—and courage, we have pointed out, is synonymous with the development of a healthy personality. We know that it is impossible to train every child for every crisis he will face through all his life. If we cannot anticipate every hurt, every problem, every conflict, every defeat, every disaster, obviously we must work for some quality that will help the child face the unanticipated. This calls for an inner sense of security that comes from the knowledge that he can cope with, that he has coped with, and mastered, problems appropriate to his age and stage of development. We have said that in order to develop this inner sense of security, the child must find first in the relationship with his parents, and then with other significant individuals who play an important part in his life, the kinds of attitudes that both support and protect him and yet encourage the growth of independence. This orientation, which is sound from the earliest days of the child's life until the time he reaches maturity, calls for constant reappraisal as the child grows as to what new responsibilities he is ready to carry by himself. Some of these he will want, others resist—but always he will need the help of his parents to try his wings a little further, to know what he is ready for, as well as what he is not yet ready for.

Reasonable limits

We usually talk of this in terms of setting reasonable and appropriate limits for the child according to his age. Each child needs to know for the sake of his own development, and each family for its own peace of mind and stability, what limits are appropriate to the child's particular stage of development. However, this involves two things: first that these limits be clear and reasonable; second, that the adult members of the family help the child, with compassion and sympathy, and yet with firmness, to live within those limits. The other side of the coin is perhaps an even more difficult one. It means that within those limitations on his behavior, the child must be given real freedom to explore and

Child Labor Committee

As this magazine goes to press, the National Child Labor Committee marks its fiftieth anniversary. The Committee deserves warmest congratulations for its outstanding achievements through all these decades in the protection of American children and needs our continued support, for much remains to be done. Indeed, unbelievable as it may seem, there is still danger today that we may lose much of what we have gained in child protection. For instance, recent legislation in New York state, just approved by Governor Dewey, now allows children to work near dangerous agricultural machinery. Only with the continued vigilance of the National Child Labor Committee can we hope to stem this reactionary tide.

find his own way. Too frequently we find a great deal of confusion and inconsistency in the handling of this problem. On the one hand some parents, fearful that saying "no" and being firm may somehow be depriving and rejecting the child, constantly compromise with the limits or family code that they have been trying to teach him, so that the child is afforded no stable sense of what is permitted and what is not. On the other hand, we find parents who give lip service to the concept of reasonable outer limits, but actually give the child no freedom within those limits. To such a child, no matter what he wants to undertake, the answer appears to be "no." Obviously neither of these approaches is helpful to the development of the child. If he is to learn to deal with situations for which he is ready, then it is important to safeguard him from venturing beyond his depth. Limits set with this in mind provide him with many reasonable opportunities to explore his capacities and to learn to cope with the everyday affairs of his own little world. As he faces challenges for which he is ready, learns to master problems that present themselves to him, to enjoy and grow on his successes, to accept and not be thrown by his failures, the inner resources of strength, character and courage are being formed.

Trial and error valuable

It is well to remind ourselves that we as adults "set the stage" for the child, not to eliminate difficulties or fears, but rather to help the child face experiences for which he is ready and through which he will grow. His satisfactions and sorrows, to the extent that we can guide his affairs, are scaled to size. Too frequently a parent may be more anxious to "help" the child evade a problem than to face and overcome it. The child is denied the chance to fumble, fail, try again and so develop his own power to cope with new situations. Under this misconception, the parent takes away this essential trial-and-error experience and deprives the child of the encounter with difficult situations, and with fear, that is so essential to the development of sound judgment. Parents must have the courage to permit the child to try his wings, to succeed a little, to fail a little, and to develop the inner sense that it can be done even if it is hard. Over-protecting the child, or feeling that any fear is bad for him, is unsound mental hygiene. To help the child experience reality, even when it is difficult, helps him in turn to appraise it. Then, and then only, can he learn to face up to some difficult experiences and avoid others. This, in turn, prevents the development of exaggerated fears and gives the child a chance to grow in judgment, courage, strength.

Courage isn't "one more problem"

In summary, then, courage is an integral part of a healthy personality. It does not represent one more separate problem that a parent must worry about. If we as parents can understand the needs of our children and attempt, within reason, to meet them, without unreasonable expectations either of them or of ourselves, we will be moving in the right direction. The combination of love, interest and the abilities we have, with the added insights from good parent education programs, or personal counseling or therapy, if and as they may be needed, should provide most parents with the psychological wherewithal to raise their children and enjoy doing it, even in our present tense and trying world.

The individual and world problems

I realize that living as we do in a world full of conflict, crises and tension, the concern as to how to develop courage in the individual child may seem a somewhat narrow and limited approach to the grave problems that surround us. Yet in the last analysis, it will be personal courage, self-respect, and a belief in democracy that will make it possible to face the dangers, stresses and strains of our times, and fight to defend, preserve and advocate the values in which we believe.

By Louis B. Seltzer

Fortitude in a changing world

Calculated risk, simple reflex, disciplined self-denial—the forms of man's bravery are many. It also takes courage to admit our present confusions

All living things have some kind of courage: the fish in the seas, the beasts in the field and jungle, the birds in the sky. There is also the elemental courage of the battlefield, the thud of the fighter's gloves, the shuddering collision of football giants, the rescue of drowning persons—these, too, are quickly identifiable.

But human courage also expresses itself in an infinite number of ways—most of them not meriting even so much as a single line in the public prints. For instance:

There was a man in my home town who despised Negroes. He reviled them whenever the opportunity came up, and he created his own excuse when no other existed. For years, he wrote me letters, describing in unprintable terms his opinion of a newspaper, or any other agency, which suggested that the Negro's right to life is equal in every respect to that of any other citizen of lighter skin pigmentation.

One night he was driving his car over a route that took him through an area populated principally by Negroes. There was an accident, and he was badly hurt. It was a Negro doctor who went at once to the white man and skillfully went to work; and it was generally agreed afterward that this doctor had saved the man's life by his quick thinking and acting.

Now there were two demonstrations in this incident of a kind of courage that is important. The Negro doctor recogized the traffic victim the instant he arrived at the man's side. Among the many targets of this man's racial venom was this very doctor, who, in addition to his professional work, was something of a civic leader in the community. It was only a few days previously, to my own personal knowledge, that the doctor had been singled out for some of the critic's choicest epithets in connection with a housing dispute.

Not for so much as a fleeting second, however, did this doctor falter in administering his skill to the traffic victim, or swerve from his professional obligation as a doctor. Perhaps that is what you would have normally expected. It might also have represented a brand of courage about which we hear too little.

That, however, is not all of the incident. The white man who held aloft the flaming brand of intolerance now, by one of life's most interesting transformations, upholds with even more vigor the torch of human understanding. In the hospital he meditated

long and prayerfully on the incident which returned him to a life which otherwise would surely have been forfeited. He wrote me a letter in which he acknowledged all that he had said in the past, and why, and expressed his deep regret and remorse for ever having said any of it.

There was something of courage in that man's letter. He could have been thankful, of course, that he had been ministered to by the Negro doctor, and let it go at that. But he didn't. He had the courage—and I might add, the tardy intelligence—to make a clean breast to someone and then seek to undo the damage his previous conduct had wrought in some circles.

Making a "comeback"

We live, as we all know, in a world of tensions. On the streets of any city in America we see, stumbling along "skid row," both men and women for whom life has become too much, and we who pass by pity them from the Olympian summits of our own moral superiority. Otherwise fine men and women are irresistibly brought down into degradation. But some of them come back—not all, but a good many—fight their way back to respectability, to jobs, to place and position. There, too, is courage—of a brand so real, so gripping, that sometimes I have wondered if I even dare to think what, except for the grace of God, I myself would do under similar circumstances.

Thus there are many ways in which human courage expresses itself. The mother who sacrifices for her children, the girl who dedicates her life to others, the man who also denies himself everything, that he may make himself wholly available to help others—these are further examples.

Courage can be, too, the simple reflex in a moment of emergency which is the sum total of a person's instinct, philosophy of life, belief in things, the composite of all he is channeling itself into action.

Man has, too, the gift for discernment—the faculty of separating elemental emotion, if he will, from abstract and dispassionate appraisal—and of using both in time of crisis. The courage of a handful of human beings in East Berlin throwing rocks at tanks in protest against tyranny's subjugation is an example of that courage which is a mixture of reason and elemental impulse. It is calculated risk. It is the determination within a human being that certain conditions of life—and the principles upon which they are based—are worth sacrifice. That is the kind of courage which all humanity both comprehends and admires—and of which even the oppressors themselves must be envious.

Every day in America, courage is being expressed in an infinite variety of ways. But we tend also quite frequently to take on the coloration of courage without actually having it within our natural being. For instance, the man behind the wheel of an automobile senses the stepped-up power of his momentary position. Thus, withdrawn, sometimes frustrated, he expresses his protests by speeding, cussing, cutting in and out of traffic and taking sheer, uninhibited pleasure in being a nuisance and attracting attention to a dare-devilishness that really under normal circumstances is not his.

Artificial courage

I know a man who works in a steel mill who, by pressing a single button, starts an avalanche of molten metal racing with a tumultuous roar down a controlled path. It makes him feel like a knight of King Arthur's Round Table, he told me one night when we were together; but he quickly added that it also put ideas in his head about his relationship with other people, his family, his friends. He had got himself into some relatively minor trouble but had sense enough to realize that his work in the steel mill was giving him a false sense of courage which resulted in his being a kind of bully. That man had sense as well as artificial courage, and having the candor, even under duress, to look at himself, he is now a better man for the experience.

Now, finally, I come to those in the field of health and welfare. I make no secret

of the fact that I am a fierce and belligerent admirer of the men and women of America who dedicate their lives to this significant responsibility.

The young man or woman who chooses in high school or college to forego the fascinations and larger dividends of business, finance and commerce, to embark upon a career of serving others is, to me at least, demonstrating the kind of courage which takes top priority in this technological civilization of ours.

Social workers are not alone in showing this special kind of courage. There are volunteers all over America who give up the hours they might devote to their own interests in order to give of themselves and their substance for work, for causes, for ideals. That likewise calls for the courage to disrupt the comfort of their lives in order to better express their best and most constructive impulses in a world which sorely needs them.

Lack of precedent

Our generation seems to confront many more changes than any other in the three centuries of our national existence. The hard fact is that our generation is utterly dissimilar to any which has preceded it on the American landscape. For practical purposes, we are pioneering in many aspects of life because our technological civilization has suddenly, with little or no warning, thrust upon us conditions for which we were wholly unprepared—and for which there are no historical precedents.

If adults are overwhelmed by these strange, hectic, new and bewildering conditions, in which there are economic depressions and social upheavals, and in which also new inventions have breath-takingly played their significant part, then it logically follows that our impressionable children must be even more confused and bewildered by it all.

Experience a poor teacher

Thus I come to the kind of courage with which you and I are really most concerned. It is the courage, the intelligence, the vision, the understanding needed especially by parents today. The time lag between parents and children, which has always put a barrier between the generations, is doubly hard to cope with since today's parents grew up under conditions so totally different from those which their children are now encountering and taking for granted. With science and technology literally catapulting us forward in the air two-and-a-half times faster than the speed of sound, and everything else moving at a correspondingly fast rate, today's parents cannot possibly apply the experience of their own youth to their children's with either sense or logic.

We speak deploringly today about juvenile delinquency when we ought, I believe, to be thinking much more seriously about helping parents to a clearer understanding of the unique responsibility and opportunity which is theirs by virtue of these wholly changed conditions.

What, therefore, we need urgently in America is a courage strong enough to set aside arbitrarily the conditions of our own childhood, vision enough to realize that our children need more than anything else the warmth and the understanding of growing folks who admit they, too, are bewildered by all of the tempests and confusion with which they are surrounded.

It takes courage to pocket pride. It takes courage to put yourself into another's posi-

Family Life Workshop

A Summer Workshop on family life education, evaluation and premarital counseling will be held in Chicago, August 9-27, 1954, under the auspices of the Family Study Center of the University of Chicago. Open to teachers, social workers and counselors in the field of family living, the Workshop will acquaint them with new techniques developed for family life education programs and courses. For full information write: Eugene Litwak, Assistant Director, Family Study Center, The University of Chicago, 5757 Drexel Avenue, Chicago 37, Ill.

tion, especially when you are a grownup with all of the maturity and wisdom a grownup actually or theoretically possesses; particularly in relation to a child who, you feel, is only superficially acquainted with the world of which you have seen so much more.

It takes patience, hard work, the will to understand, the determination to set aside other interests which may be alluring in these fascinating days, to devote more time and attention to children—to live with them, to understand them, to help give meaning and purpose to their lives by the warmth, consideration and devotion that only parents can furnish.

It takes downright courage, of an intangible sort, but nevertheless of the highest order, to help, as parents and adults all over America, to guard, protect and strengthen the single most precious national asset this country has—the children who will be this country's leaders, its policy makers, its charters of the future.

The child's community—its strengths and lacks

As families become smaller, the community must increasingly provide children with the contacts and experiences which they need for growth

By Lester B. Granger

"Courage—Its Roots in Family and Community Living,"—the theme of the Child Study Association's Conference this year—suggests a healthy counterbalance to the dirge of those prophets who offer forbidding statistics on broken homes, juvenile delinquency, narcotics addiction and other causes and evidences of emotional disturbances in children. It is a depressing picture that they paint, but our consideration of it may be relieved by the central fact referred to in the Conference Foreword.[1] That fact is the amazing resiliency of the human spirit.

It is true, as the foreword reminds us, that "people throughout the world do carry on their lives with unbelievable courage, sustained by the tradition, the knowledge and the aspirations that are their heritage from the past." People *are* "heartened by the conviction that the great majority of their fellowmen share with them the task of finding new sources of strength to meet the demands of the day."

So let us try to analyze the quality and explore some of the sources of courage in parents and children. Naturally the approach of the community worker to this subject is different from the approach of the psychologist, for instance, who studies the needs and reactions of people as individuals. Yet there is no real conflict be-

1 See pg. 2.

tween the community worker and the psychologist, for their findings merely supplement each other. The child, for instance, is not only an individual; he is also a community product; and consideration of his development calls for attention to the needs of his whole "world" as much as to his individual problems.

Limitations on choice

It sometimes happens that we concentrate so heavily on the study of personal values and individual problems as to overlook the fact that, after all, the individual's free choice in many matters vitally affecting his development is limited or non-existent. It may be heartening to believe that man is "master of his fate" and "captain of his soul," but the fact is that no one has the slightest control over what are probably the two most important influences in shaping the course of his life. One of those influences is the genetic combination which produces him in the beginning; the other is the fact of his being born in either the Eastern or the Western Hemisphere.

In our planning for the child's early training, we tend to concentrate too heavily on his intellectual qualities—or lack of them. It is true, of course, that the importance of such social factors as the child's race or nationality background, or the religion of his parents, recently has been recognized. But far more important than either intelligence or race, as the principal influences in a child's development, are his personality and his environment.

We might go farther and consider both of these factors as one; for the personality of an individual is not so much the product of his birth-endowed qualities as of his environment—physical, intellectual and social. And in that social-economic environment must be included the source and manner of family breadwinning, the kind of neighborhood in which the family lives, the attitudes of immediate or remote neighbors. All of these help to shape the personality of each individual member of the family, whether adult or juvenile. The breadwinning activities establish the family's standard of living; they influence the direction and scope of the individual's ambitions and interests. The physical appearance and the social conditions of the neighborhood, and the attitudes held by neighbors toward the family, heavily condition the family's outlook toward the world and also affect relationships between family members. Thus when considering the question of courage in parents and children, it is necessary to examine community influences; for the soundness of the community's general organization, the effectiveness of its service agencies, and the use which family heads make of those agencies will determine, in large measure, the quality and persistence of courage in the modern family.

Old-time family vanishing

Twenty-five years ago this would have been an iconoclastic statement—creating the same angry reaction as would a denial of the sanctity of motherhood. Even yet there are probably a few ripples of resentment over the implication that the family influence "ain't what it used to be" in the shaping of a child's personality. But any objective appraisal of the current social scene reveals that the old-fashioned family in America has so largely disappeared from our national life as to be a museum piece. What Kurt Lewin[2] described as the "kinship group" simply could not exist in the typical American city, for that group consisted of three or four generations living under the same roof and acknowledging "the old man" as the family head. The kinship group has been replaced by the "immediate family" which consists of the married couple and their child or children. And even the size of that family has been whittled down in accordance with our modern cultural standards—and economic exigencies. Today 60 percent of the American people live either as single individuals, as partners in childless marriages or as

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2 *Resolving Social Conflicts: Kurt Lewin;* by Gertrude Weiss Lewin; Harper & Bros., 1945

members of immediate family households. In the average congested American city the proportion is much higher and the traditional kinship group is almost impossible to find.

The need for outside contacts

What place do these facts have in a discussion of child development? They mean that the circle of the child's family contacts is steadily shrinking—first in the splitting up of the kinship group and then in the decreasing size of the immediate family. The family household once offered the child many opportunities for learning and experimenting in human relationships. Now that same child must explore outside the family for such stimulation—or be penalized by the stunting of his personality growth. Neither the child nor a normal parent will deliberately risk such a penalty. This means that with increasing frequency, and for more and more prolonged periods, the child is put into contact with outside community influences—or reaches for them of his own accord.

"Fine!" some of us will say. "So we'll turn Johnny over to the school and the church or synagogue and we'll be sure to choose a good school for him." But it's not quite that simple. Here again in our thinking we are several decades behind what has been happening. If it is true that the old-time family influence in child development has tended to shrink more and more toward a nominal role today, it is equally true that the role of the school and church has been historically overplayed and is still exaggerated today.

Schools are handicapped

Columbia University's Department of Psychiatry recently got headlines for its report on a three-year study of mental hygiene conditions in the national public schools. The report indicated that 10 percent of our public school population suffers from some sort of emotional disturbance. Our public schools make no pretense of being staffed to handle such a situation, and these staff shortages should hardly surprise us, for the supply of psychiatric personnel runs far behind the needs of the whole population, and schools are lamentably unable to bid for scarce professional services in the open market.

But the school's inability to function as a satisfactory substitute for the old-time family influence goes far deeper than this matter of short staff for mental hygiene services. As Allison Davis and other sociologists have pointed out again and again, there is a glaring discrepancy between the pedagogical methods and standards of the typical public school and the needs and problems of the typical pupil group. Our country can be ironically described as a nation of people with upper-class delusions, middle-class ambitions and lower-class problems. We dream about country clubs and Mediterranean cruises, we work for a house-car-bank account status and we wind up a week behind in our rent and dodging collectors from loan companies.

Blocks to communication

A sociologist would express the thought more exactly as follows: three percent of our population falls in the cultural-economic "upper class"; 10 percent can be rated as "middle class"; 87 percent fall in the various shadings of the "lower class." Choose your own favorite sociologist and accept his slightly different figures, and the fact still remains that the overwhelming proportion of our public school children come from "lower-class" families.

But what do these children encounter when they enter the public school? They find a school system designed and directed by upper-middle-class leadership, administered and staffed by middle-class professionals and solidly wedded to middle-class concepts and standards. It has been estimated that 90 percent of our teachers are drawn from middle-class ranks—or have escaped from the upper lower class and developed middle-class fixations.

It is obvious that under these conditions communication between teacher and pupil

becomes clogged. There is a clash between the middle-class moral codes and achievement standards insisted upon by the school and the lower-class experiences and standards represented by the parents of a majority of the pupils. Now and then the exceptional teacher with fine skills and sensitive rapport will establish clear communication with her pupils, but the chances are that she will be handicapped by non-flexible administrative and supervisory procedures—which are themselves shaped by the general public's concept of what the schools are supposed to do.

Function and result

The most advanced educators are fully aware of this discrepancy between public school function and classroom result. They recognize that the teacher-pupil inability to communicate has a bad effect upon the emotional adjustment of the child as well as upon his learning ability, and cramps his ambitions and incentives while confusing his social and moral outlook. Some educators are concerned about these faults in the educational structure and are moving to correct them. But the full fruit of their efforts will not be gathered in this school generation, nor in tomorrow's, so slowly does social change take place. It is imperative, therefore, for today's parents to look elsewhere for compensating facilities and influences to make up for the school's lacks and failures.

Some parents are unhappily aware of this. They are not satisfied with the results of either public school or religious instruction. (For what has been described as a principal fault in the public school system is equally basic in our institutionalized religious life, no matter what our faith. Perhaps even more so, for religious institutions feed upon tradition. Many religious instructors refuse to view the human being as anything other than a soul temporarily dispossessed from Perfection's Eden and able to return at will, once the fact of Original Sin has been confessed. This is middle-classism in its sectarian form, and is just as likely as its pedagogical equivalent to clog up communication channels and discourage inquiring young personalities.)

Thus there is a tendency for parents to follow one of two obvious lines of action —change the child to a private school, or draw him more closely than ever within the tight little family circle. But some private schools are worse than public schools in their effect upon child development; and, as has been pointed out, the family circle is not large enough these days, or varied enough in its member-components to provide the full range of contacts and situations which the developing child needs for normal growth.

What is the answer, then, for the parent who is fighting to retain his own courage and share it with the child—and trying also to fill the young reservoirs of personal strength from which the child will be drawing all through the rest of his maturing period? One answer is to be found in the wise establishment of a whole range of contacts between the home, the school and the religious institution, the neighborhood and the community agencies—contacts which the American community is increasingly able to provide.

First community contacts

What happens to the child outside the home will, of course, depend a good deal on what he brings from the home. But even where parents have been able to give their children a sense of self-sufficiency and security in the home, it is not easy to avoid mistakes when exposing them to the first round of community contacts. Especially is this true in communities deeply split by racial, religious or similar animosities. It is a bitter question that many parents must face—when and how a child should be introduced to the facts of racial or religious bigotry? Should the inevitable shock of first exposure be timed early or late in the growing-up period? Should the Negro or Jewish child be encouraged to tie himself emotionally to his community group, or should he be encouraged to cast his lines

outside? How can the child of first or second generation immigrants be encouraged to point with pride to his "old country" connections without surrendering one whit of his claim to being a thorough-going, typical American?

Children's toughness

The answers to such questions as these must be tied in with the earlier reference to the "amazing resiliency of the human spirit." Few parents give their children full credit for the toughness which is theirs, once they have the assurance of being loved and supported by those in whom they believe. The family is the original "in-group"—the citadel that offers rest and recuperation when outside attacks are too strong to be borne. The racial or religious group can become an extension of the family—provided the child understands the reasons for the group's existence *as* a group, and grows to appreciate its virtues and understand its faults.

The larger the "in-group" circle becomes, and the deeper the child's appreciation of it, the less important becomes the hostility (if any) of the "out-group." The more strongly the child feels that he is among his own, the less ready he is to view outsiders with fear and suspicion. With such backing, not only is he more ready to offer a dignified friendliness and willingness to cooperate, but he will be less shattered if that friendliness is not returned in kind.

The heritage of hostility

This is not to suggest that problems of group consciousness and group hostility are encountered only by parents who are members of so-called "minority groups." Frequently, as a matter of fact, those groups which compose a majority of the community's population emanate as much fear and hatred as members of minorities—and sometimes more so. What group, for instance, is more fearful—and more to be pitied in its fear—than a white, Gentile, middle-class neighborhood that fears a Negro or Jewish "invasion," and scurries around frantically signing "restrictive property-owners' covenants," knowing all the while that these will not "stem the tide"? How can members of such a group fail to pass on hatred and fear to their children? And it is to be remembered that hatred and fear, when inculcated in children, react with equally devastating effect upon the personality, whether it is hatred for and fear of someone who *withholds* a "right," or of someone who seeks to *claim* it.

Careful introduction

Parents who want to help their children use community resources, will naturally begin by introducing them to that social group which is the most logical outside point of contact, whether neighborhood, religious or racial. However, a careful indoctrination process should accompany that contact, a process that not only highlights the group's virtues and achievements, but also takes into account its failures, restrictions and taboos. The school and church become not convenient devices which enable the parent to shrug off the child's supervision for a considerable part of the week, but new, growing experiences for the youngster, which must be as carefully evaluated at home as his play associations in his own neighborhood. The community center, the supervised playground, the Boy or Girl Scouts, and the other group work and recreational programs which invite the youngster's participation are fitted into the family-neighborhood-school schedule with the object of adjusting imbalances or gaps.

And, of course, in spite of the most careful planning and the best prepared introduction, there is always the chance of failure to anticipate the child's needs or check the growth of his problems. For children are not little digits obedient to the laws of mathematics. But the unexpected, even when it is also the undesirable, is not necessarily the final development in personality growth. Community agencies now exist precisely for the purpose of assisting perplexed parents to solve personality

problems in their children when these are too complex for parental or other lay understanding. Child guidance clinics, children's psychiatric hospitals, educational programs for the mentally retarded, detention care for the pre-delinquent, foster-home care for the neglected and educational programs for parents themselves — these are only a few of the comparatively recent developments in services for children which, when available in sufficient quantity, will partly offset the multiplying pressures which parents and children face in the business of "living with courage."

Fifteen years ago, this would have been considered a good statement on which to end this discussion. Today, however, we are wiser with a bitter kind of wisdom. We know that however important these factors may be, they fade into comparative insignificance in the light of influences of the larger community in which we all live. We are no longer New Yorkers or Virginians or Ohioans; we are no longer simply Americans. We have come to be world citizens whether we will or no, responsive to world influence and responsible for much of what happens around the globe.

International pressures

Whether we react to those influences and responsibilities with hate and fear, or with thoughtful and courageous pride, the fact remains that international developments affect our national life and national attitudes compress or liberalize our close community relationships. We can somewhat relieve the outside pressures by fighting against internal issues, but we cannot wholly rid ourselves of cramping and confining fears until the outer pressures are relieved or broken.

We must get this fact across to our children, instead of trying to "protect" them from the truth. Children are, let us remember, tougher than we realize. When they understand that struggle is always a big part of life, life takes on more meaning for them. If the forces which they resist are clearly identified, they are less apt to react with panic when they first encounter hostility.

I do not claim to be an expert in child guidance, but perhaps I am an expert after all, in one important sense. For I was once a child with tenderly wise parents. I grew up in a large family, one of six sons who knew only love and security, fellowship and understanding, in the close circle of family living. Our parents explained the facts of racial living to us in such a way as to make us feel ourselves active participants in a struggle for social justice, rather than helpless victims of bigotry. Each new experience we hailed as adventure; our defeats we discounted as merely temporary setbacks. This is courage in its basic outward aspect. This is a means by which the inner faith and serenity can be attained.

CSAA briefs

New staff member

The Child Study Association is glad to welcome Harvey Schrier, Ph.D., as a new staff member in the Counseling Service. An associate of the American Psychological Association, and the New York State Psychological Association and member of the New York Society of Clinical Psychologists, he has worked in New York City as research associate at the Bank Street College of Education and as staff psychotherapist at the Northside Center for Child Development.

Parent group leaflet

A new leaflet, "When Parents Get Together: How to Organize a Parent Group," has just been issued by the Child Study Association of America. It aims to answer some of the questions parents most frequently ask about organizing a parent discussion group. For a free copy, write to CSAA headquarters, 132 E. 74th St., New York 21, N. Y.

Staff at Mental Health Congress

Two members of the Child Study Association staff, Dr. Gunnar Dybwad and Mrs. Aline B. Auerbach, will be on the program of the Fifth International Congress on Mental Health in Toronto, August 14-21, 1954.

Child Study Association conference on parent education

The Conference on "Parent Education: Its Ends and Means" held for workers in the field of parent education, March 2nd, 1954, was planned with the help of an active Program Committee. This included representatives from many local, state and national organizations as well as individuals in the United States and Canada. The relationship of this "working" Conference to the topic of the Association's Annual Conference of the previous day: "Courage —Its Roots in Family and Community Living," was underlined by Judge Justine Wise Polier in her challenging address[1] on the "Back-to-the-woodshed Trend." She stressed the need of parents and parent educators alike for courage to stand by our convictions in meeting the day-to-day problems of living in our time.

Eight Workshops met in both morning and afternoon sessions. They tackled various facets of parent education as it operates through individual counseling, through group discussions and through such media as the printed word, films, radio, dramatic skits and lectures. Full Proceedings of this Workshop Conference will be available at Child Study Association headquarters.[2]

Individual contacts

For those concerned with *Parent Education Through Individual Contacts* there were two Workshops: the first for workers whose primary professional concern is with this kind of counseling; the other for workers in such fields as teaching, nursing and vocational guidance whose contacts with parents are a complementary part of their work. Although the people attending the first group represented a wide range of settings and many different interests, there were a number of points of agreement. Among these was the feeling that in all of their contacts with parents these workers were seeking to discover, and build on, the strengths in the family and the individual. To help people examine the attitudes and feelings which they bring to current problems and situations in their own lives the counselor needs great diagnostic skill so that pertinent help may be given quickly. It was agreed that most agencies had been slow to offer help to "average" people for meeting a specific problem, and that there is need for more knowledge about healthy, competent parents and about the kinds of experiences which contribute to their development.

The other section of this Workshop was composed almost entirely of nursery school teachers, and such basic questions were raised as that of the teacher's degree of responsibility and competence to do counseling and parent education. It was the consensus that in many instances teachers recognized the parents' need for guidance, and felt under some pressure to give help without being sufficiently trained to deal adequately with the situation. However, it was pointed out that teachers are in a position to know a great deal about a child and that it is often possible to help a parent "see" his own child, at the same time remembering that the teacher's main function is not parent education but the teaching of the child. Another major topic of discussion was: when and how are referrals to be made when a teacher perceives that parents need help? Time ran out before this difficult problem could be more than stated and tentatively explored.

1 This address is reprinted in full in this issue. See pps. 12-17.

2 50¢ per copy. Order from the Child Study Association of America, 132 E. 74th St., New York 21, N. Y.

Workers with groups

Another series of Workshops was offered to people interested in working with parents in groups. The first of these, on the *Content and Methods* of different kinds of parent groups, took up the organization of a parent group and the question of program in relation to the structure, nature and goals of each individual group. The discussion started with practical questions on the steps involved in exploring a community's or group's interests and needs in parent education, and then developing programs to meet these. Stress was placed on the importance of group members' participation both in the planning stages and in the meetings themselves. Specific techniques and varying philosophies of working with different kinds of parent education groups were explored.

The Role of the Leader in Continuous Parent Groups was the topic of the second Workshop dealing with group education. The leader's role was discussed from several angles: personal requisites for effective work; the effect of the lay or professional status of the leader on the members' attitudes toward him; and the effect of the leader's own attitude toward his role. Leadership techniques were dealt with at some length. As in the Workshop on Content and Method, there was considerable interest in the problem of the "disruptive" or emotionally disturbed group member—his place in the group and the leader's role in handling the situation.

The third Workshop in this series investigated the ways in which parent group leaders might improve their skills. How much factual knowledge of areas related to their work should leaders have? What part should the leader play in the organization and program planning of a group? These were among the questions on the agenda and led into the problem of differentiating between group *education* and group *therapy*—a topic which came up in many different contexts during the day and called forth a variety of strongly held opinions. A number of in-service and special training programs for group leaders were described, and it was agreed that whatever other qualifications of attitude or training the leader should have, a basic one was the capacity for self-awareness.

Resource materials

A Workshop on *Resource Materials for Parent Education* took up the varied uses of printed materials, radio and TV, films, dramatic skits and lectures. Here the resource people were able to give the participants much specific data on the availability of these different materials and ways in which they might fruitfully be used, their limitations and dangers and their further potentialities. Some of the points stressed were:

That there is need in each community for better lists of speakers, with some standards as to their qualifications and fees; and that it is desirable for the speaker to have some knowledge of the group and its background rather than to come in simply as a "big name" or an authority who can settle all questions;

That pamphlets and other printed materials, such as magazine articles, are often useful in groups where speakers are not available, or as background resources to enrich discussions;

That films and dramatic skits can be used in different ways to capture the interest of parents who might not come to discussion groups, but that here skilled leadership is needed to interpret the material and allay possible anxieties;

That in order to interest a sufficiently large audience to keep good educational radio and TV programs on the air, expert showmanship must be combined with sound content.

This last point was further expanded in the Workshop on the *Preparation and Distribution of Mass Media Materials for Parent Education*. Here the focus was on finding ways to present material with such clarity and appeal as to really reach and influence a large audience. It was recognized

that in their desire to give sound advice, professionals in parent education tend to use too many details and too many specialized terms. To simplify material without talking down or over-diluting its meaning is a difficult job and calls for cooperation between the parent educator and the people versed in mass media techniques. Consideration of distribution of these materials brought out the fact that there are many new avenues now in use. Many industries, for example, are offering pamphlets as give-aways to their workers, or sending printed material out with their products. Confession magazines, comics, subway car cards and even packages have been used for the dissemination of important messages and it appears that these channels offer effective ways of getting to the great "unreached audience."

Education for young marrieds

The eighth Workshop dealt with *Education of Young Marrieds for Parenthood.* Among the points emphasized were the importance of getting prospective fathers, as well as mothers-to-be, into these groups, and the benefits of keeping on with the meetings after the birth of the child. Although some insisted that discussion of the baby and its care was not helpful until after the birth, most of those present were in favor of prenatal preparation and there were even proposals favoring preparation for marriage and family living during late adolescence.

A look ahead

Concluding the Conference, Dr. Harry V. McNeill, Consultant in Clinical Psychology, U. S. Department of Health, spoke on "A Look Ahead." Dr. McNeill described some of the important advances made in the physical care of children and the need to extend this progress into the field of mental health. He noted the place of the parent education group in disseminating mental health concepts and at the same time called for study and evaluation of the whole group process "and, in fact . . . all the things that we do in the name of parent education." The time has come, he said, "for every program committee and every steering committee and every planning committee to take on an additional duty: that of evaluation." He urged not only that the findings of research be applied to daily problems, but that research be extended to find the answers to some of the "64 dollar questions."[3]

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3 The text of Dr. McNeill's speech will appear in the *Proceedings* of the Second Day Conference. Cf. footnote 2, pg. 34.

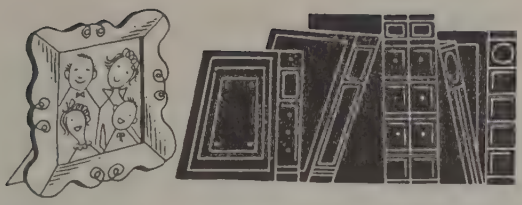
CSAA-Public Health program

A program of training public health nurses for leadership of parent groups is being given by the Child Study Association of America during the Spring of 1954 for the New York State Department of Health and the U.S. Children's Bureau. This demonstration program is being offered in order to explore the additional training needed by this professional group to work effectively with parents in groups.

The leaders-in-training meet over a three month period of training in which they take part in weekly observations of parent groups, group seminars and theoretical sessions on the techniques of parent group education and on basic concepts of child development with special recognition of parental concerns at each stage of growth. The theoretical sessions are given by a faculty including Marianne Kris, M.D., Peter B. Neubauer, M.D., Katherine M. Wolf, Ph.D., William Kessen, Ph.D., Barbara Biber, Ph.D., Martin H. Stein, M.D. and Warner Muensterberger, Ph.D.

After the summer the nurses will lead parent groups in their own communities in a period of field work, supervised by staff of the Child Study Association of America.

Similar training programs have been given by the Association during the past three years for other professional groups from the social work field and from special areas of education.



Book review

Your Child's Reading Today

By Josette Frank

New York: Doubleday & Co., 1954. $3.75

To write a book about children's experiences with literature, it seems to me that one has to have a genuine, up-to-date understanding of boys and girls at various stages of their development; a thorough, sympathetic knowledge of children's literature, old and new; and a fresh, unhackneyed viewpoint concerning how children and books get together so that satisfaction in reading is achieved. Josette Frank, in *Your Child's Reading Today,* demonstrates an unusually competent grasp of what it means to be a child whose living is enriched through reading.

Your Child's Reading Today begins with a perceptive consideration of the place of reading in this era of mass media of communication and diverse cultural tuggings for command of children's leisure time. Most realistically, she encourages her reader to appreciate the values of the various major forms of communication for children without either presuming that reading is the one royal road to pleasure and knowledge or forgetting the distinctive impact which the reading experience may have upon the young. Had Miss Frank done no more than this the book would be well worth its price.

But she accomplishes more. Her characterizations of various kinds of child readers—from the youngster who "reads everything," to the selective reader, to the child who never takes the initiative in reading—are conceived with insight. And her consideration of the "reluctant reader" is unique in that she sympathetically discusses the causes of reluctance and suggests, rather than prescribes, ways to guide such a child toward enjoyment of books.

In Part II of *Your Child's Reading Today,* Miss Frank presents types of books appropriate at various ages—the nursery years, the early reading years (5-8), the busy years of 8-12 and the teenage—in such an appealing way that one readily catches her enthusiasm for giving books a chance to work their own magic in children's living. Moreover, she helps the adult who would guide children's reading to evolve criteria for book selection that will keep him close to the reality of childhood and at the same time attune with the finest literature available to readers at different levels of development. She points up the various types of themes in books currently available for the child's own selection, and accompanies each discussion of a category with well-pruned and highly selective booklists as outstanding examples of the kind of literature she has been discussing. To this reviewer, Miss Frank's method of presenting such materials is richly practical.

Throughout the entire book, the author has been able to achieve an informality in the presentation of her ideas that makes one feel that she is conversing with her reader in a warm, personal manner. This is no awesome dictum issued from lofty peaks of authority. Rather, Miss Frank achieves authenticity through the integrity of her understanding of, and belief in, children and books. Because this is true, *Your Child's Reading Today* bears reading and re-reading for ideas that stick to one's ribs.

LELAND B. JACOBS, *Professor of Education, Teachers College, Columbia University*

Committee on leader training

A Committee on Leadership Development and Training has been established by the Council of National Organizations of the Adult Education Association of the United States. Dr. Gunnar Dybwad, Director of the Child Study Association of America, has been appointed Chairman.

Statement to the Senate Subcommittee

By Gunnar Dybwad, Executive Director, CSAA

The Executive Director of the Child Study Association of America made the following statement before the United States Senate Subcommittee Investigating Juvenile Delinquency, on April 22, 1954, at a hearing in New York City on the influence of vicious crime, sex and horror comics on juvenile delinquency.

My name is Gunnar Dybwad and I am the Executive Director of the Child Study Association of America, a parent education organization which was established in 1888. All this time our organization has worked to help parents gain a better understanding of their children and of their role and function as parents. Our interest has been and still is the strengthening of family living in this country. While we have, of course, a deep interest in all children, our function has been to work with the average, healthy child in the average family, and we have left the fields of delinquency, mental deficiency and mental illness in children to the organizations devoted to those particular problems.

Therefore, as I appear here today upon invitation by your Committee Counsel to report on the viewpoint of our Association on the subject of comics, I must emphasize that our concern has not been with the relation of comic books to delinquency in general. Rather, out of our long-standing work in the field of children's reading, our Children's Book Committee has given attention to the concern of individual parents with the comics reading of their own children—to allow or prohibit them, how to guide their choices, problems of management, etc. This naturally has been our area of interest, since we are not an agency organized for sociological and psychological research, nor a pressure group organized for social action and reform.

In offering guidance to parents, the absence of any definitive studies of the effects of comics reading on children's emotions and/or behavior has been a serious handicap to us as to everyone dealing with this problem. We have, therefore, depended upon the judgment of individuals whose experience and professional standing would make their opinions significant. As you know, these opinions have differed widely. In this area, therefore, as in other areas of child psychology and education, we have found our function to be that of sorting out what seems to us the most authoritative and useful advice from responsible and reputable sources, and of making this available to parents for their guidance.

Against this background, I would like to state briefly what we actually have done in this field. Our activity began in 1937 when the Educational Consultant to our Children's Book Committee, in a book about children's reading, discussed comic-strip reading, referring to the Sunday color supplements. As a result of this discussion, a few years later one of the large publishers of comics magazines invited this staff member to scrutinize its comics magazines and make suggestions for improving and safeguarding them for children's reading. Subsequently she was retained by this publisher as an educational consultant and asked, along with other people from the educational and psychiatric fields, to help work out and maintain a code of practices for the guidance of their editors. This was in 1941.

In 1943, the Child Study Association set about making a survey of all comics magazines, through its Children's Book Committee, in order to be better able to guide parents who sought its advice in this connection. Our original intention was to offer

some selected listing of suitable magazines in various categories. But because of the fluid nature of the medium, the changes from month to month in any one magazine, or in the titles or in the publishing houses themselves, this proved impracticable. It was therefore decided to list categories, and criteria for judging, which might be useful to parents in guiding their children's selections. So far as I know, ours was the first agency to concern itself with this whole subject, and we surely found ourselves groping in an uncharted field!

I should like to place this survey in evidence here, quoting from it now only that part which relates to the subject of your inquiry: crime comics.

Crime And Detective Comics

Analysis of content

"Stories featuring crime, G-men, and police run through many of the magazines. As a rule the crimes are on a grandiose scale involving elaborate plotting such as bank robberies, hi-jacking, smuggling, gang wars, sabotage, and, currently, black market racketeering. The inevitable pattern is that the criminals are killed or brought to justice and the law emerges triumphant. 'Crime does not pay' in the comics! Modern methods of crime detection are played up in some stories. A few are mystery stories but rarely of the detective type depending rather on speed and gunplay than on unravelling the mystery. Police and G-men are usually (but not always) represented as being on the job and competent.

Comment and evaluation

"Children are fascinated by tales of wrongdoing and evil. The avenging of wrongs and the punishment of evil-doers is a child's own fantasy pattern and such themes run through much of their literature as well as their play. The modern setting of these stories, however, has given rise to a fear that they may 'give children ideas' of things to do. There is no competent evidence that reading about crime makes criminals. The motivation toward unsocial acts lies much deeper than any casual contact with ideas on a printed page. Nevertheless, lest children already on the verge of unsocial behavior may find here a blueprint for action, petty crimes such as pocket-picking, shoplifting, etc., should be omitted. From the point of view of sound ethics, children are best served if crime is made unattractive and unsuccessful. The child reader is likely to be less burdened when crimes remain entirely in the adult world—committed neithem *by* children nor *against* children. Such crimes as the kidnapping of a child, for example, are definitely threatening to young readers."

In 1944 the Child Study Association conducted a meeting which it announced as "Looking at the Comics: An Appraisal of the Many Aspects of Children's Comics Reading." To this meeting were invited educators, parents and specialists in many fields relating to children, comics writers, artists and industry representatives. This meeting highlighted the controversial aspects of this increasingly popular entertainment medium for children and stimulated further critical thinking.

In 1948 our quarterly magazine, CHILD STUDY, published a symposium of psychiatric opinion dealing largely with the question of aggression and fear stimulated by comics reading, radio and movies. This article, entitled "Chills & Thrills in Radio, Movies and Comics," brought out quite sharply the strong differences of opinion among prominent experts as to the effects of these mass media. May I quote briefly from this symposium, which I also wish to offer in evidence, emphasizing that it represents opinion gathered more than six years ago:

"All those interviewed were agreed on one point: that radio programs, movies and comics do not in themselves *create* fears, but for certain children and under various conditions, do precipitate or stimulate anxieties lying beneath the surface ready to be awakened. There was agreement, too, that children differ in their fear-reactions

to various fictional situations. It was on questions of the harmfulness, harmlessness, or positive value of their experiences for children that the greatest divergence of opinion developed."

Over and over again the experts stressed the need for careful, large-scale research studies before definitive conclusions could be reached. Later that year (1948), the then Director of our Association, Mrs. Sidonie Matsner Gruenberg, wrote an article for the magazine *Woman's Day,* which I also wish to place in evidence and from which I would like to quote briefly a few paragraphs of interest to your Committee:

"Like almost any new form, the comics books begin harshly and awkwardly. They must have time to improve and refine their skills and even more time to enlist serious and responsible artists and writers. Since their inception, they have improved in the drawing and writing and printing, and also in the variety and quality of their content. But if the ceiling seems to have been raised for some of the comics, the floor has also been lowered in others. Many of the promoters use the easiest appeals to reach the largest numbers, and children are the chief victims, as with all catch-penny undertakings. And numerous producers have taken advantage of the interest in comics developed through their use by the Army for education purposes during the war. Many of these abominable and irresponsible creations bluntly exploit crime, violence, brutality and sexy stuff, for a ready-made market of men and older boys. On the stands, these are as accessible to children as the familiar comics addressed to them.

"We can no more separate the child's reading of comics from the setting in which he lives than we can separate the child from schools or newspapers or athletics or neighborhoods. The parent's task becomes that of managing, not the comics as a problem by itself, but the growth and development of the child.

"We have to protect children again excessive addiction and against the most objectionable samples; and we have to guide them toward more discriminating selection. This is especially difficult because the very same violence and crudities and shrillness we most dislike and fear in the comics assault our children through the movies and the radio as well . . .

"We cannot fight what is objectionable in the comics (or in other commercial means of entertainment or information) by calling for more censorship or more police guards. An association of comics books publishers is being formed to promote a code (something that a few of the larger publishers had already undertaken) to guide in maintaining standards. Time will tell how sincere or how effective this effort will be. But we need a wider and more active and more intelligent interest on the part of parents for making their community a good place for all children to live in."

In a follow-up of its 1943 comics survey, our Children's Book Committee examined, in 1949, 213 magazines and found (along with some welcome changes in some categories) the following, quoted from a report I also wish to place in evidence:

"The most regrettable change since the earlier survey has been the increased number of these magazines dealing with 'real' crime, and those featuring sexually suggestive and sadistic pictures. These are presumably not addressed to children — are, perhaps, not even attractive to many of them. Nevertheless, they are available at ten cents for young people to purchase, and are prominently displayed on newsstands. Some of these are about as uncouth and savage pictures and stories as can be found anywhere. Any kind of decent self-censorship on the part of their publishers and handlers should have ruled them off the stands long ago, along with their counterparts in sexy candid-picture periodicals."

Mr. Chairman, in view of your Committee's special concern with the effect of the sadistic and obscene crime and horror comic books which have made their appearance in recent years, I have quoted from published statements of our Association to indicate to you that we lost no time in alert-

ing the community to the problems created by these publications. As a matter of fact, no other organization that I know of gave as much thought, time and effort, during those early years, to a critical review of the comics as did the Child Study Association of America.

(Mr. Chairman: may I here depart for a second from my prepared statement to point out that the two comics studies we made are now obviously outdated in many respects. We would not have made the study in 1949 had we not thought that the 1943 study should be brought up to date. And neither study has been listed or sold by us for several years. I am making this statement because a good deal of misinformation regarding this has recently been circulated.)

I have shown that as early as 1937 we presented our opinion, publicly and repeatedly, that the problems of the comics called for both sociological and psychological research and for concerted community action. As I have pointed out to you, neither one was our function, and it is regrettable that no effective action has been forthcoming from other quarters.

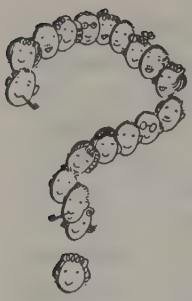
In conclusion, may I quote from a book brought out by the Child Study Association in 1952, entitled *Our Children Today*, and published by the Viking Press. A chapter on "New Arts of Communication" includes the following statement which seems to me very pertinent to your inquiry here:

"Not only as individual parents, for our own boys and girls, but as a community, too, we have a responsibility concerning everything that reaches children. Private conscience and public responsibility must be invoked to check the excesses in which all of these media have indulged. The willingness of some of the producers of television and radio programs, movies and comics to exploit morbid interest in horror and violence bespeaks a greater concern for profits than for children. The community has a right to expect that communications of all kinds shall be governed by public interest rather than by survey ratings or circulation figures. 'Public' includes children. Not all programs or movies or comics can be geared to the young. But to pile up horror and violence in programs or movies deliberately timed to catch the children's eyes and ears suggests a flagrant disregard for their welfare. The combined resources of an informed community can be drawn upon for standards and criteria as to what is and what is not suitable for young listeners and readers. The combined skills of the industries and specialists in communications might well be focused on more creative achievements for children."

Comic books are of many kinds and varieties. Our Association has considered it its function to help parents to understand these differences and to understand and guide their children's reading. The fact that there are some outrageously bad so-called comics books can no more be allowed to overshadow the reading of comic books in general as one, but only one, aspect of children's reading in our time, than can poor radio shows and smutty TV programs blot out the tremendous contributions of those media to today's living.

Let me make one point quite clear. Ever since 1916, the Child Study Association of America has consistently evaluated children's books and magazines, published book lists for parents and prepared anthologies of children's stories which have become hallmarks of good children's reading. Our work in this field has won universal recognition and has contributed not only to the marked increase in children's reading (evidenced by library and book sale figures), but also has helped to achieve the increasingly high quality in today's books for children.

Similarly our Association has tried to assist in promoting higher standards in comic book literature. Obviously there is still much to be desired. If out of this Committee's deliberation there will come new and positive suggestions as to how this aim can better be furthered, a real contribution will have been made to the well-being of our children.



Parents' Questions

These questions are selected and discussed by the Child Study Association staff, and the answers written by its various members

Restlessness at mealtime

My two-and-a-half-year old won't stay at the table to finish his meal. He insists on getting up and running around, and mealtime is spoiled for him and for us. I don't want to battle with him all the time, but I would like him to begin to behave properly at the table. Is this asking too much?

MRS. H.M.T.

Whether it is too much or not depends on many things. First, what does your little boy's restlessness mean? Is he a very active boy with lots of excess energy? If so, perhaps he is trying to tell you that he feels too tied down when he has to sit quietly all through the meal with little to occupy him. Then there is the whole question of his eating. Is he, for example, interested in food and is he able to eat pretty well by himself? Perhaps he gets tired and bored if you expect him to do it all without a little help now and then; or perhaps you give him too much on his plate, so he feels overwhelmed by the chore.

Also to be considered is the relationship between the two of you *apart* from mealtime. Are other things a battle, too? Does he resist suggestions in general so that you have to nag at him constantly? Many parents find this age quite trying, since children, as they find new activities and new skills, often seem to want to go their own way without interference. They develop so fast in so many directions that it seems impossible to keep up with them. Sometimes it helps if parents deliberately give them as much free rein as they can, where it's safe, and try to keep the No's to a minimum. In a friendly atmosphere children are more apt to do what is asked of them.

And finally, there is the question of *what* you are asking and *how*. Are you expecting behavior at the table that is beyond what a two-and-a-half-year old can—and should—carry out? And are you perhaps holding to this too rigidly, not allowing him any leeway, any chance to get up occasionally if he feels like it, to run around in the next room, and then perhaps to come back for dessert?

Children need to be helped toward more controlled social behavior within the family, of course, but this can't be done all at once. Asking too much too soon may only make a child rebel, even at two-and-a-half. He learns best if he gets satisfaction out of conforming in small doses, in ways suited to his age and his particular capacities.

Do the experts help?

When my first child was little I was one of those parents who did a lot of reading and listening to lectures by psychiatrists. My friends and I discussed our children by the hour. Life, it seemed, was full of pitfalls for the unwary mother, and immense damage to one's child was the penalty for mistakes. What happened was that with

my first child I was so afraid of doing something wrong that I fumbled about badly. Not until we had our third, did my husband and I decide to forget it all and just act naturally. The results, we feel, are much better! Now we ask quite seriously: is the scarey knowledge parents are being fed by the "experts" really helping them do their jobs better? MRS. R. H. S.

Is it possible that the greater ease (and better results) which you feel you are having with your third child is due to your having more fully digested the knowledge you gained earlier? By now it is more truly your own. You didn't really "forget it": what may have happened is that you gradually combined your knowledge with experience and worked it into a form where it was usable. New knowledge of any kind tends to generate anxiety; it takes time to get one's balance about it. In the early days following the discovery of germs, people were often as overly germ-conscious as they are "neuroses-conscious" today. Now sanitary precautions are part of life; we do what's necessary and don't worry too much. Let's hope that something like this will happen in the field of mental health, too.

You're right to complain that the popularization of psychiatry, both through the printed word and on the platform, has many sins to answer for and has often done more harm than good. Yet in the long run it seems probable that knowledge about how children develop will help us rather than handicap us, and that the true will gradually sort itself out from the false and fall into place. Parents will recover their balance and learn how to use whatever knowledge is available. Then, instead of deciding *never* to read or *never* to "consult the expert," they will be able to read the books and listen to psychiatrists, realizing that not even scientists are infallible and that parents' own intuitive sense of what their children need is always of prime importance. Let's hope, too, that "the experts" will rediscover the innate strength of children and that they will present knowledge so that the constructive, healthy things parents do every day will take their proper place in the whole picture.

The fearful child

My three-year-old daughter is afraid of many things that other children seem to enjoy. She wants to go to parties and parades and watch television but usually is frightened of a clown or animal or noise, and cries and hides her face. The first time I remember that she showed fear was when she was eighteen months old and became terribly upset by the paper party "blowers" and the other noise-making favors given to the children at a birthday party. Recently, when we took her to watch a circus parade, one of the clowns rushed up to us and threw paper streamers over us, and she became almost hysterical. She is also scared of such things as the stuffed animals in a museum, Halloween masks and live animals.

She is a bright little girl and interested in learning about new things. How can I help her to overcome her fears?

MRS. L. R.

The fears which your daughter is showing are fairly common to children of her age. Besides reacting strongly to such strange things as Halloween masks, Fourth of July fireworks and strange noises, young children often feel anxious about many of the new experiences which face them in daily living. A bright, sensitive child is aware of more things in his environment and so has more to understand and remember than a less alert child. But all children need protection from unusual and potentially frightening experiences. Any child able to comprehend simple explanations should be prepared for new experiences beforehand, when possible. Your little girl might be given a not too frightening mask

to handle and possibly try on when she has become used to it; she could examine a paper party blower with your help, perhaps taking it apart to see how it works so that she sees that it is harmless.

In general, small children should not be introduced to over-stimulating experiences—particularly those which may be frightening. There is plenty of time later for parades and parties with noise makers. Parents are often deceived by the interest which a bright child shows in a variety of things, and think that he is ready for, say, trips to the museum when in reality the child has all he can do to understand the new things encountered in daily living. The incident of the clown—which you could not have anticipated—suggests the wisdom of avoiding such outings with a young child.

The natural curiosity and interest of children in the world about them, and the reassurance from their parents, helps them to overcome and recover from early fears. You will probably find that if you help your daughter, through explanations about and examination of some of the feared objects, and by avoiding stimulating experiences for a time, she will gradually become less fearful. If, however, her fears persist or increase, you may want to consult a person experienced in helping children work through uncomfortable feelings.

Children who fight

We are worried about the fighting in our household. Our ten-year-old son and eight-year-old daughter get along well at times, but often they bicker and actually fight. Does this fighting between a sister and brother mean that they hate each other?

MR. & MRS. H.R.B.

It is not unusual for parents to wish for a peaceful relationship between their children, not only for the children but also to reassure themselves that they have been good parents. They often have also the recollection of unhappy reactions to fights with their own siblings when they were younger, and are concerned that their children may be feeling the same way about each other.

But actually it is not unusual for children to have many disagreements. Like adults, they have differences in interests, and in their ability to tolerate frustration and willingness to yield to each other. When they run into these differences with each other they are likely to air them by quarrels. A certain amount of quarreling is to be expected in every family whose members are free to express feelings of difference. This can have positive value in helping children learn how to express angry feelings and disagreements, and find ways of working out compromises.

Children do sometimes say "I hate you" in a temper outburst. For the moment they may feel this is so. Young children particularly mistake their feelings of the moment for their *whole* feeling. But once the outburst is over, they are likely to be their usual selves.

Parents become so distressed by their children's fights that they tend to forget that there are peaceful, friendly interludes, too. It is important to notice when and how often arguments occur, and whether at other times the children get along well together. If there is more quarreling than fun and cooperation between sisters and brothers, parents may find it helpful to note the occasions and reasons for these outbursts and then avoid the situations which seem most likely to produce tension.

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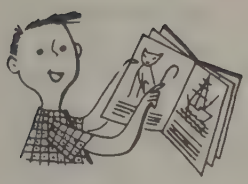

The long vacation, magic summer interlude, was originally a time of hard work for youngsters of all ages—a time for helping with the essential farm chores while schooling was relegated to the long, agriculturally idle winter months. Though farm needs no longer govern school schedules, we keep and cherish the custom of the long vacation. The absence of "needful chores" does not, however, have to mean that this is merely a time to loaf. The dynamic energies and inquiring minds of children seek outlets for work as well as play the year round. Vacation can be a time to explore new interests, pursue hobbies, learn new skills; and books can lead into these fresh avenues of summer pleasure. Here is a list of some recent titles which will provide fun and facts for the whole family, from the smallest eager beaver to his ever-learning parent.

For the youngest naturalist

THE TRUE BOOK OF PEBBLES AND SHELLS. By Illa Podendorf. Illus. by Mary Gehr. Childrens Press. $2.00. (5-7)

THE TRUE BOOK OF BIRDS WE KNOW. By Margaret Friskey. Childrens Press. $2.00. (5-7)

THE TRUE BOOK OF MOON, SUN AND STARS. By John Lewellen. Illus. by Lois Fisher. Childrens Press. $2.00. (5-7)

THE TRUE BOOK OF ANIMALS OF SMALL POND. Written and illus. by Phoebe Erickson. Childrens Press. $2.00. (5-8)

TIGER, THE STORY OF A SWALLOWTAIL BUTTERFLY. Written and illus. by Robert M. McClung. Morrow. $2.00. (5-7)

MONARCH BUTTERFLY. By Marion W. Marcher. Illus. by Barbara Latham. Holiday. $2.00. (6-9)

FIDDLER CRAB. By Mary Adrian. Illus. by Jean Martinez. Holiday. $2.00. (6-9)

EARTHWORMS. By Dorothy Childs Hogner. Illus. by Nils Hogner. Crowell. $2.00. (6-9)

NOT ONLY FOR DUCKS, *The Story of Rain*. By Glenn O. Blough. Illus. by Jeanne Bendick. Whittlesey. $2.25. (6-9)

The clear text and inviting illustrations of *The True Book of Pebbles and Shells* make a happy introduction to the joys of collecting the treasures of brook or shore, while its companion, *The True Book of Birds We Know*, helps the very young reader to identify familiar birds and understand their ways. With great ingenuity, *The True Book of Moon, Sun and Stars* interprets some big ideas for little people. Cartoon-style pictures and diagrams help clarify the basic concepts of the physical universe.

Five books present some creatures of field, woods and water. *Animals of Small Pond*, another of the *True Book* series, follows the lives of raccoon, mink, beaver, otter and muskrat through the four seasons of the year. There are two enchanting books on butterflies, both of which describe in simple language the mysteries of their life cycle. One of these, *Tiger, The Story of*

a Swallowtail Butterfly, for younger children, has captivating illustrations. The other, *Monarch Butterfly,* is somewhat more detailed and also includes suggestions for raising specimens. Another life-cycle book in story form, *Fiddler Crab,* acquaints us with the curious ways of this small sea creature. The lowly earthworm also comes into its own via *Earthworms,* which, with profuse illustrations, proves him to be a fascinating, resourceful creature. A rainy day can be turned into a nature adventure by reading *Not Only For Ducks,* the story of rain. With the help of Jeanne Bendick's engaging pictures and diagrams, the little boy in this story learns how vital rain is to plants, animals and people of city and country alike.

Nature hobbies

SEA SHELLS. By Ruth H. Dudley, Illus. by Phoebe Erickson. Crowell. $2.00. (8-11)

COLLECTING COCOONS. By Lois J. Hussey & Catherine Pessino. Illus. by Isabel S. Harris. Crowell. $2.00 (9-12)

GREENHEAD. Written and illus. by Louis Darling. Morrow. $3.00. (10-14)

STRANGE NURSERIES. Written and illus. by Jacquelyn Berrill. Dodd, Mead. 2.50. (9 and over)

INSECTS CLOSE UP. By Edward S. Ross. University of California. $1.50. (10 and over)

THE FIRST BOOK OF PLANTS. By Alice Dickinson. Illus. by Paul Wenck. Watts. $1.75. (9-11)

For somewhat older readers a wealth of information is presented with remarkable clarity in two books which are "musts" for the serious young collector—*Sea Shells* and *Collecting Cocoons.* He will also enjoy *Greenhead,* the story of a mallard duck, which combines a detailed account of all kinds of waterfowl with a timely plea for wildlife conservation.

Young naturalists who delve into two books more adult in approach will find some unusual information. *Strange Nurseries* explores the many surprising ways in which animal parents care for their young. *Insects Close Up,* a very specialized study, has remarkable magnified photographs and directions for handling and mounting insect specimens.

The First Book of Plants, a compact introduction to botany, well organized, with excellent illustrations, will prove valuable both for browsing and as a beginners' reference book.

Exploring science

THROUGH THE MAGNIFYING GLASS. By Julius Schwartz. Illus. by Jeanne Bendick. Whittlesey. $2.50. (9 and over)

WONDERS OF THE HEAVENS. By Kenneth Heuer. Illus. by Matthew Kalmenoff. Dodd, Mead. $2.50. (9 and over)

YOU AND SPACE NEIGHBORS. By John Lewellen. Illus. by Winnie Fitch & Joe Phelan. Childrens Press. $1.50. (9 and over)

THE REAL BOOK OF SCIENCE EXPERIMENTS. By Joseph Leeming. Illus. by Bette J. Davis. Garden City. $1.50. (9-14)

EXPERIMENTS WITH AIRPLANE INSTRUMENTS. By Nelson Beeler and Franklyn Branley. Illus. by Leopold London. Crowell. ($2.50). (12-14)

Some really excellent guides to exploring earth's mysteries, from a speck of dust to the Milky Way, are available to the junior scientist. Armed merely with an eight-power magnifying glass, he can discover fascinating facts about the structure of small things around him by following the many suggestions in *Through the Magnifying Glass.* Turning his attention to the sky world, so easy to observe on warm summer nights, he can be helped in his exploring by *The Wonders of the Heavens,* a comprehensive, orderly book in which a staff member of the Hayden Planetarium describes all the heavenly bodies in an informal way. Another good antidote to science fiction is *You and Space Neighbors,* which, in a lively manner, and with original illustrations, corrects many popular misconceptions about space.

The Real Book of Science Experiments is an almost endless source of simple projects that can be done with easily available household materials, and will prove valuable and absorbing. An air-minded older boy will enjoy learning the basic principles

and functions of airplane instruments by making the ingenious, easy-to-do models described in *Experiments with Airplane Instruments.*

For family reference

OUR CHANGING WEATHER. By Carroll & Mildred Fenton. Doubleday. $2.50. (all ages)

TREES AND THEIR STORY. By Dorothy Sterling. With photographs by Myron Ehrenberg. Doubleday. $2.50. (all ages)

REPTILES AND AMPHIBIANS. By Herbert Zim & Hobart Smith. Simon & Schuster. $1.50. (all ages)

SONGBIRDS IN YOUR GARDEN. By John K. Terres. Illus. by H. B. Kane. Crowell. $3.95. (all ages)

These outstanding books will prove useful summer companions for children and adults who enjoy sharing nature interests and learning together. Since weather affects so many summer plans, almost everyone will enjoy *Our Changing Weather.* Printed in large, readable type, it ranges from simple facts about heat, clouds and rain to complicated charts and weather maps. The careful reader can even become an amateur weather forecaster!

The excellent photographs of *Trees and Their Story* offer a wealth of clues for tree identification, and the text adds good general information. The latest in a helpful series of guide books is *Reptiles and Amphibians,* compact, profusely illustrated, and sure to be in constant summer use. Bird lovers will welcome *Song Birds in Your Garden,* an encyclopedic description of our garden birds, to which the whole family will refer. It contains especially useful suggestions for attracting songsters, including plans and diagrams for bird houses.

Things to do

JUNIOR FLOWER ARRANGING. By Katherine N. Cutler. Photos by Roche, drawings by Joan Lucas. Barrows. $2.95. (9 and over)

WEAVING. Written and illus. by Roger Lewis. Knopf. $1.50. (8-11)

METALCRAFT. Written and illus. by Roger Lewis. Knopf. $1.50. (9-11)

TABLE TENNIS. Written and illus. with photos by William P. Gottlieb. Drawings by Michael Germakian. Knopf. $1.50. (8-11)

BOXING FOR BOYS. Written and illus. by Donald K. Silks. Knopf. $1.50. (7-11)

THE FIRST BOOKS OF BOATS. By Margaret Gossett. Illus. by Jeanne Bendick. Watts. $1.75. (8-11)

FUN FOR ONE—OR TWO. By Bernice Wells Carson. Illus. by Raymond Abel. Abingdon. $2.00. (7-11)

THE REAL BOOKS OF GAMES. By Joseph Leeming. Illus. by Ida Scheib. Garden City. $1.25. (7-14)

COMMUNICATIONS. By Julia Forsyth Batchelor. Illus. by C. D. Batchelor. Harcourt. $2.50. (9-11)

Junior Flower Arranging, which gives specific yet simple directions for selecting and keeping flowers and leaves and fixing them attractively, will inspire the young gardener and the many others who enjoy this hobby. There are several particularly helpful chapters on preparing exhibits for junior flower shows.

Boxing for Boys and *Table Tennis* are useful primers for these two in- or out-of-door sports, with excellent illustrations and clear instructions. The second provides exact directions for building your own equipment, even for improvising materials when necessary

All kinds of craft from raft to liner are described in *The First Book of Boats,* and the gay pictures help explain principles of small boat handling.

The problem of what to do on rainy summer days is partly met in two books which deal with handcrafts, *Weaving* and *Metalcraft.* Step-by-step instructions and unusually clear illustrations tell the reader exactly how to make useful and decorative articles.

Fun for One—Or Two suggests endless play ideas. Many are suitable for those times when a child plays alone or with one companion, but others can also be used as group projects or for summer play-school fun. *The Real Book of Games* is more concerned with group play and party games, with a section devoted to active outdoor games, but also contains good suggestions for quiet twosomes.

Communications takes the young reader on a lively, graphic journey from cave writing to television, always relating information to a child's own experience. Also a good all-year-round book, it outlines many summer projects such as box telephones, pin-hole cameras and Morse codes that can be sent with drums, flags, whistles or flash lights.

BERNICE GREENWALD
ARLETTE BRAUER
for the Children's Book Committee

Children's Book Award

The Tenth Annual Children's Book Award of the Child Study Association of America was given this year at the Association's Annual Conference to *In a Mirror,* a teen-age novel by Mary Stolz, published by Harper & Brothers.

The award, selected by the Children's Book Committee of the Association, is given for "a book for young people which deals realistically with problems in their own world." In announcing the award, Miss Josette Frank, CSAA staff advisor to the Committee, spoke for Mrs. Hugh Grant Straus, Chairman of the Committee. She paid special tribute to the author of the award book and to four other books receiving honorable mention, as follows:

"Mary Stolz has long proved to young people that she understands them and knows how to write for them. Among teen-age girls especially, her books always find a warm welcome. In this new book, *In a Mirror,* she presents a realistic and understanding portrait of a young college girl growing into maturity, meeting many problems, and learning to cope with her own emotional development. The author meets her teen-age readers on a mature level and treats them with respect.

"Our Committee has also singled out several other books to honor with special mention in connection with the award:

"*A Chance to Belong,* by Emma Atkins Jacobs, published by Henry Holt & Company, deals with the strivings of a second generation Czechoslovakian boy for assimilation in America.

"*All Alone,* by Claire Huchet Bishop, published by Viking Press, is a poignant story of two lonely French shepherd boys who prove to their frightened village the value of cooperative effort.

"*Ready-Made Family,* by Frances Salomon Murphy, published by the Thomas Y. Crowell Company, is a realistic story of three orphaned children and their adjustment in an understanding foster home.

"*And Now Miguel,* by Joseph Krumgold, published by the Thomas Y. Crowell Company, presents a profound and moving glimpse into the inner life of a small boy in a New Mexican sheep-raising family and the problems of growing up to take a man's place in the world."

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Selected by the Bibliography Committee of the Child Study Association
Mrs. William M. Rex, chairman

Helpful books of 1953

The titles on this list were chosen from books on child development, family relations and parent education published last year. They are the ones which, in the opinion of the Committee, will be most useful and valuable to parents, teachers and social workers. The "Parents' Bookshelf," a list of outstanding books on child care published over a period of years, is also available on request from the Child Study Association of America.

Especially for parents

THE CHILD'S WORLD. By Phyllis Hostler. Roy. 212 pp. $3.00. A sympathetic presentation by an English author of a child's view of life. Of interest to parents, and those working with children, as a further guide toward fostering mental health.

DESIGN FOR MOTHERHOOD: *Survive It and Enjoy It.* By Gail Little. Ronald. 211 pp. $3.00. A lively account of the author's experiences in raising two children and of the way she adapted current child care methods to fit her family's needs.

HOW TO BE A BETTER PARENT: *Understanding Yourself and Your Child.* By Barney Katz. Ronald. 258 pp. $3.00. Friendly advice to parents on the emotional and social needs and problems of children from infancy through adolescence.

NATURALLY YOURS: *A Personal Experience with Natural Childbirth.* By Cathleen Schurr. Rinehart. 239 pp. $2.75. An intimate, humorous, personal account of a mother's preparation for natural childbirth and the events of pregnancy and birth.

OFF TO A GOOD START: *A Handbook for Parents.* By Irma Simonton Black. Harcourt, rev. ed. 287 pp. $3.50. A long-time favorite of parents, in a revised edition, which deals with the day-to-day aspects of the small child's life. New sections include a consideration of radio and television.

WHAT TO DO WITH YOUR PRESCHOOLER: *Enjoyable Activities for Children 2 to 5 Years Old.* By Lillian and Godfrey Frankel. Sterling. 120 pp. $2.00. Excellent ideas for fun at home or on trips for children from two to five, based on an understanding of their needs.

YOUR CHILD AND HIS PROBLEMS: *A Basic Guide for Parents.* By Joseph D. Teicher, M.D. Little, Brown. 302 pp. $3.75. A realistic treatment of the everyday problems of growing up from infancy through the school age.

Of general interest

ABOUT BOOKS AND CHILDREN. By Bess Porter Adams. Holt. 573 pp. $6.00. A survey of children's literature offering guidance, especially to teachers, in the selection and many uses of reading material.

THE BABY SITTER'S GUIDE. By Mary Furlong Moore. Crowell. 120 pp. $2.00. A helpful and practical guide to spare-time baby care for parents to keep on hand for the baby sitter.

CHILD DEVELOPMENT: *The Process of Growing Up in Society.* By William E. Martin and Celia Burns Stendler. Harcourt. 519 pp. $6.50. A comprehensive textbook on child growth and development for parents and students, which draws on material from many different fields.

CHILDREN OF DIVORCE. By J. Louise Despert, M.D. Doubleday. 282 pp. $3.50. A leading child psychiatrist offers practical help and insight toward protecting the emotional adjustment of children during and after the crisis of divorce, stressing the need for wider psychological services and more family life education. Valuable for parents, lawyers and counselors.

A CRITICAL HISTORY OF CHILDREN'S LITERATURE. By Cornelia Meigs, Elizabeth Nesbitt, Anne Eaton and Ruth Viguers. Macmillan. 624 pp. $7.50. A valuable reference work covering children's books over a long span of years.

EFFECTIVE HOME-SCHOOL RELATIONS. By James L. Hymes, Jr. Prentice-Hall, 264 pp. $4.65. A guide to principles and practices whereby parents and teachers may work together more effectively.

FILMS IN PSYCHIATRY, PSYCHOLOGY AND

MENTAL HEALTH. By Adolph Nichtenhauser, M.D., Marie Coleman, and David S. Ruhe, M.D. Health Education Council, 269 pp. $6.00. Analysis and evaluation of 51 technical and non-technical films for the training of professionals and for use with audiences. Includes an annotated film list which is a valuable guide for using films and planning programs on mental health.

HEREDITY IN HEALTH AND MENTAL DISORDER. *Principles of Psychiatric Genetics in the Light of Comparative Twin Studies.* By Franz Josef Kallmann, M.D. Norton. 315 pp. $6.00. Technical material on the constitutional factors in mental health and illness, of special interest to professional workers.

THE INSIDE STORY: *Psychiatry and Everyday Life.* By Fritz Redlich, M.D. and June Bingham. Knopf. 280 pp. $3.75. Humorous but thoughtful book which makes use of a simple, readable text and a selection of cartoons to relate the discoveries of psychiatry to everyday life.

THE LIFE AND WORK OF SIGMUND FREUD. Vol. I, 1856-1900. *The Formative Years and the Great Discoveries.* By Ernest Jones, M.D. Basic Books. 428 pp. $6.75. A vivid portrayal of Freud's personality and private life in the early years. Discusses his scientific work during this period and the beginnings of his revolutionary discoveries about human behavior.

THE LOST AND THE FOUND: *The Story of Eva and László, Two Children of War-Torn Europe.* By Robert Collis. Woman's Press. 181 pp. $3.50. A tender and sensitive account of two children restored to happy living after surviving life in a concentration camp and the death of their parents.

A MANUAL OF FIRST AID FOR MENTAL HEALTH IN CHILDHOOD AND ADOLESCENCE. By Sidney L. Green, M.D. and Alan B. Rothenberg. Julian. 278 pp. $4.00 Suggestions for the handling of specific situations of stress for children and adolescents. Directed to those who deal with children at home, in schools, camps and in other activities, this "guide" makes a clear distinction between what such adults can safely do in the way of "First Aid for Mental Health" and what they should leave to the professional worker.

MAN'S SEARCH FOR HIMSELF. By Rollo May. Norton. 281 pp. $3.50. A challenging presentation of the problem of individual integrity in a conformist culture, written with deep understanding of ethical and psychological values.

MENTAL HYGIENE IN MODERN LIVING. By Barney Katz and George F. J. Lehner. Ronald. 544 pp. $4.50. Suggestions for achieving and maintaining satisfactory everyday adjustments for ourselves and our children. A classroom text that parents will find helpful.

NEW FACTS FOR THE CHILDLESS. By Lawrence Galton. Crowell. 184 pp. $2.75. An encouraging book which explains in simple terms current methods for overcoming sterility. Includes a discussion of emotional factors which affect fertility.

PHANTASY IN CHILDHOOD. By Audrey Davidson and Judith Fay. Philosophical Library. 188 pp. $4.75. Detailed material taken from observations in an English nursery school which relates children's unconscious phantasy life to their everyday behavior. For nursery school teachers and other professional workers.

THE PSYCHOANALYTIC STUDY OF THE CHILD, Vol. VIII. Ruth S. Eissler, M.D., Anna Freud, Heinz Hartmann, M.D., and Ernst Kris, Editors. International. 412 pp. $7.50. Annual volume of technical papers on problems of child development, education and guidance, from the psychiatric and psychoanalytic viewpoint. For professional workers.

PSYCHOANALYTIC THEORIES OF PERSONALITY. By Gerald S. Blum. McGraw-Hill. 219 pp. $3.75. A summary of leading psychoanalytic theories of personality, organized according to stages of chronological development. For students and professionals.

SELECTED STUDIES IN MARRIAGE AND THE FAMILY. Robert Winch and Robert McGinnis, Editors. Holt. 578 pp. $4.00. Selected articles by leading social scientists exploring a wide variety of material on marriage and the family in the United States. For students and professionals.

SEX ETHICS AND THE KINSEY REPORTS. By Seward Hiltner. Association. 238 pp. $3.00. A constructive appraisal of the strengths and weaknesses of the Kinsey reports by a leader in the field of pastoral counseling. Stresses the need to re-think accepted codes of sex ethics in the light of a broad understanding of the deep significance of sex in human behavior.

SEXUAL BEHAVIOR IN THE HUMAN FEMALE. By Alfred C. Kinsey, Wardell B. Pomeroy, Clyde E. Martin, Paul H. Gebhard, et al. Saunders. 842 pp. $8.00. The much-publicized report on female sexual behavior based on studies carried on during the past fifteen years at the Institute for Sex Research at Indiana University.

SEXUAL HARMONY IN MARRIAGE. By Oliver M. Butterfield. Emerson. 96 pp. $1.50. A brief handbook on the physiology of sex for those approaching marriage. Written by a minister and marriage counselor who recognizes the importance of emotional factors in sexual adjustment.

SUMMER MAGIC: *What Children Gain From Camp.* By Kenneth B. and Susan H. Webb. Association. 159 pp. $2.50. This delightful in-

terpretation of camp life helps parents to choose a camp for their child. The authors have a deep understanding of children as individuals and as group members.

SUNDAY SCHOOL FIGHTS PREJUDICE. By Mildren M. and Frank Eakin. Macmillan. 168 pp. $2.75. Suggests the way specific materials can be used as part of a dynamic Sunday School program to build good interracial and intercultural understanding.

THERE'S MUSIC IN CHILDREN. By Emma Dickson Sheehy. Holt, rev. ed. 152 pp. $3.00. A gifted teacher explores many ways for creating a favorable musical environment for children to learn and to love music at home and at school.

UNDERSTANDING BOYS. By Clarence G. Moser. Association. 190 pp. $2.50. A friendly book written by a YMCA leader explaining the application of mental health principles to the development of growing boys. Recommended for group leaders.

UNDERSTANDING STUTTERING. By A. B. Gottlober. Grune & Stratton. 274 pp. $5.50. A teacher in the field of speech rehabilitation explains the nature of the disorder, its causes and methods of treatment. Recommended for professional workers.

WHEN YOU MARRY. By Evelyn Millis Duvall and Reuben Hill. Association, rev. ed. 466 pp. $3.75. Designed primarily as a textbook on marriage and family life, this revision offers information on and orientation to the problems of young adults.

WOMEN IN THE MODERN WORLD: *Their Education and Their Dilemmas.* By Mirra Komarovsky. Little, Brown. 319 pp. $4.00. Focussed on the goals of education for women, this sociological analysis discusses the problems of women in our society.

On education

THE ACTIVITY HIGH SCHOOL: *The Principles of Its Operation.* By Laurence S. Flaum. Harper. 417 pp. $4.50. Presents the educational philosophy of activity learning and reviews the experience of schools which are experimenting with its application. Primarily for teachers and administrators, but also valuable for parents.

THE AMERICAN ELEMENTARY SCHOOL. The 13th Yearbook of the John Dewey Society. Harold G. Shane, Editor. Harper. 434 pp. $5.00. A compilation of articles dealing with the philosophy of education in the elementary schools and its application in the classroom. Valuable sourcebook for teachers.

CHARACTER BUILDING AND HIGHER EDUCATION. By Ordway Tead. Macmillan. 129 pp. $2.00. The author suggests a program of action for youth educators and colleges which would implement and reaffirm true maturity for the individual as the educational goal.

CREATIVE CRAFTS IN EDUCATION. By Seonaid M. Robertson. Bentley. 286 pp. $6.00. Written by a teacher who is also a craftsman, this book, based on a good understanding of children's emotional needs, discusses craft activities of many kinds and the ways in which creativity may be fostered.

EDUCATION AND LIBERTY: *The Role of the Schools in a Modern Democracy.* By James Bryant Conant. Harvard. 168 pp. $3.00. An analysis of the controversial problems facing seconddary schools in this country in comparison with those of other countries. Presents this well-known educator's philosophy in terms of specific and practical recommendations.

EDUCATIONAL FREEDOM IN AN AGE OF ANXIETY. The 12th Yearbook of the John Dewey Society. H. Gordon Hullfish, Editor. Harper. 229 pp. $3.00. A collection of papers presenting the many problems of educational freedom in our time, as they affect the individual and the community.

EMOTIONAL DIFFICULTIES IN READING: *A Psychological Approach to Study Problems.* By Beulah Kanter Ephron. Julian. 289 pp. $5.00. Case studies of adolescents whose reading difficulties are related to emotional problems. Of especial interest to teachers.

FREEDOM AND PUBLIC EDUCATION. Ernest O. Melby and Morton Puner, Editors. Praeger. 314 pp. $4.00. A collection of articles by educational leaders on the current crisis in public education. Defines the problems and offers a guide for action.

HUMAN DEVELOPMENT AND EDUCATION. By Robert J. Havighurst. Longmans. 338 pp. $4.00. A theoretical analysis of the complex interrelation between biological, emotional and developmental factors in learning at different stages of growth.

INTERGROUP EDUCATION IN KINDERGARTEN-PRIMARY GRADES. By Celia Burns Stendler and William E. Martin. Macmillan. 151 pp. $2.50. A teacher's handbook describing a variety of methods which teachers and parents can use to strengthen democratic group attitudes in children.

IT TAKES TIME: *An Autobiography of the Teaching Profession.* By Marie I. Rasey. Harper. 204 pp. $3.00. Inspiring autobiography of a teacher's growth and development through her experiences with changing concepts and practices in education. Of special interest to other teachers.

NEW CHALLENGES TO OUR SCHOOLS. Sturgis F. Cary, Editor. Wilson. 214 pp. $1.75. A series of articles from popular and professional journals on the current controversy in educational philosophy.

NEW SCHOOLS FOR A NEW CULTURE: *The Story of the Evanston Township High School Core Program.* By Charles M. McConnell, Ernest O. Melby, Christian O. Arndt and Leslee J. Bishop. Harper, rev. ed. 196 pp. $3.00. A report and evaluation of one school's use of the "core" program, significant for those interested in modern methods of democratic education.

A PUBLIC SCHOOL FOR TOMORROW: *A Description of the Matthew F. Maury School, Richmond, Va.* By Marion Nesbitt. Harper. 164 pp. $2.50. The daily workings of a public school known for its effective use of modern educational methods.

SCHOOLS AND THE DEVELOPMENT OF GOOD CITIZENS. By Stanley E. Dimond. Wayne. 215 pp. $3.50. A report of a study sponsored by the Detroit Public Schools and Wayne University which explored the role of the schools in helping children to effective citizenship.

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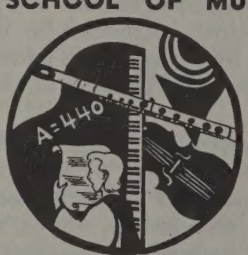

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